

# AMERICA

A CATHOLIC REVIEW OF THE WEEK

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OCTOBER 12, 1940

## WHO'S WHO

GERARD DONNELLY submits his third summary on the question of anti-Catholicism. He counted up the votes of the New England priests, and drew his deductions. He then told how the winds of bigotry were blowing, or not blowing, in the North Atlantic States. And now he digests the answers received from the clergy scattered through the North Central States. . . . JEROME P. HOLLAND has done much editorial writing for the *Tablet*, Brooklyn. The problem he discusses is of terrific import. The arguments in favor of helping the starving people are conclusive, in themselves; and then, the arguments against giving aid seem, considered in themselves, also conclusive. We are sincerely seeking an adequate solution, and are happy to present his views. . . . LOUIS L. ALLEN rises from Memphis, Tennessee, to confute Marshall Smelser, a graduate student of constitutional law at Harvard University. "I am a man of many years, seventy-five, in fact," writes Mr. Allen. "I have been writing for newspapers and magazines nearly all my life. The question involved is of supreme importance to all Southerners, that is, the misconceptions of others as to race conditions in the Southern States." . . . POPE PIUS XII is, by courtesy, a contributor this week. His Apostolic Letter has documentary value. Jesuits throughout the United States are this month celebrating their four hundredth year. Who better to write about them than the Pope himself? . . . KATHERINE BRÉGY undertakes to write an article a month for the literature department. Her coverage of the dramatic field, this month, should be of practical value to dramatic directors.

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# COMMENT

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OUR ERROR seems to have been that we placed too much confidence in Congress. We were writing on the assumption that Congress would preserve to itself its traditional liberty. We believed that our Senators and Representatives would resist all attempts to draw this nation into war. For such reasons, during several months past, we advocated that Congress remain in session. Congress labored through the summer in Washington. Totalling the achievements, our young men are being conscripted and our national indebtedness is so increased that it is no longer of any use to calculate its immensity. In retrospect, we judge it would have been better if the Senators and Representatives were scattered in their own States, tending their gardens and listening to their constituents. We misjudged the quality of the present Congress. Brave voices there were, raised in both the Houses. But they were the minority. And so, we view with equanimity the recess of Congress for the election period. And we are not entirely opposed to adjournment. If Congress is not in session, the United States cannot declare war. That is what we were taught to believe. However, even that may not be true in these days of rapid change.

GRANNY'S nightcap on the wolf that waited to gobble up Red Riding Hood disguised, but did not change the fact that it was still a wolf. And despite the reports that come to us about the good conduct of Nazi forces in occupied lands, despite the efforts of the German Library of Information to whitewash the black facts, it still remains true that Nazidom finds its greatest foe in the Church. Père Lebreton, writing in the last issue of the *Etudes* before the occupation of France, gives a comprehensive picture of the plight of the Church under the "hooked cross." His article is documented to the hilt, and bristles with anti-Catholic quotations from Rosenberg, Waldmann, Wagner. From it we learn that between 1936 and 1939, a total of 184 schools for small children were closed, affecting 15,775 children. Officials were forbidden to send their children to Catholic schools under heavy penalty. Under these and other more or less direct measures, by April 10, 1939, the suppression of all Catholic colleges, including seminaries, was an accomplished fact. Beyond this, there has been a constant undermining of the religious life of the young. No, they have not been forbidden to attend Mass, but consistently the meetings of the Youth Organizations have been made to synchronize with the time of Mass. Textbooks and examinations that are penetrated with Nazi doctrine are introduced. Children are given set themes to write on such topics as: "Why is the Church prejudicial to the people?" True, since the outbreak of the war, the

energies of Nazidom have been turned to other efforts, but as long as this remains the attitude of National-Socialist philosophy, there is nothing but absurdity in the statement that Church and state are becoming such bosom pals that "never before has a Government in Germany better served the true interests of the Church than the present." That gets, and deserves no more than, a horse-laugh.

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"THEY gave me a small steak for breakfast this morning," said a Frenchman recently arrived in this country, "and all during breakfast I kept thinking that such a steak will be more than a week's rationing of meat for most Frenchmen this coming winter. The starvation will be horrible." According to his story, German troops have been trained to act with scrupulous politeness in occupied France. The people had expected barbarous treatment and have not even yet become accustomed to the courtesy of the invaders. In subtle ways, the invader is attempting to break completely the spirit of the French. There is continual interference with every reconstructive effort of the French government; and, if German officials can arrange it, living conditions in occupied France will be so superior to conditions in unoccupied territory that Frenchmen will look longingly at German domination and sigh: "We would be much better off if the Germans would move in." Whether or not these Nazi plans will succeed, remains to be seen. Certainly, by this time the world should know, as General Franco once expressed it, that "you cannot reason with an empty stomach." Which may lead to an interesting speculation. Are those who favor all possible aid to Britain really helping Britain's cause by refusing to give aid to the suffering millions in the conquered nations?

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FRENCHMEN are loathe to discuss the breakdown of the French army. After much questioning, very reluctantly and somewhat bitterly, this same visitor did remark: "Where can you expect people, who have not the courage to face the difficulties of family life and the difficulties of daily hard work, suddenly to find courage to face war and death?" He implied that the spirit of many Frenchmen had long since been weakened by a philosophy of softness and selfishness. There was a time when every sensible man and woman realized that married life called for continual adjustments, sacrifice, facing hardships, mutual give and take. In the courage of that realization, men and women found strength and satisfaction and peace. In it they found heroism, for heroism is not a mushroom growth, but the flower of the day-by-day courage in facing the re-



sponsibilities of ordinary life. That courage is slowly disappearing from the scene. Divorce has not only opened the door to selfishness and softness. It has closed the door that for most people leads to strength and courage and the willingness to suffer and struggle for what is worthwhile. Birth control, too, call it Planned Parenthood or any other high-sounding name, is fundamentally a theory and practice of fear, selfishness and cowardice. It has become extremely fashionable, even among the cynics, to condemn the attitude that there is nothing worth fighting for, nothing worth dying for. We rail against what is called the selfishness of the young. All our writers plead the need of a harder strain in American character, the need of sacrifice, the ideal of patriotic service. Consistency demands an equally fervent, equally universal crusade against those twin sources of softness and selfishness, birth control and divorce. Just this month, Mrs. Sanger is making a lecture tour of New England towns and cities to spread still wider her immoral, unpatriotic, inhuman doctrine of selfishness and softness, known now as Planned Parenthood. The Fifth Column that ruined France was the breakdown of moral courage, the loss of a real sense of values. Are not our Birth Control advocates in the first line of the American Fifth Column?

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"STUPENDOUS, colossal" are words that are tossed about so light-heartedly in the film previews that any temperate soul hates to use them. Yet they are the only words that can be used when we try to describe the activities of the Church. Even when we split up the work and consider only that portion of it done by a particular Religious Order or Institute, its vastness is still impressive. Consider, for example, the astonishing growth of the apostolate of the Sisters of Notre Dame de Namur. They are this month celebrating the centenary of their arrival in America. In that relatively brief time, they have grown from a little band to an army, and their small beginnings have spread until now they conduct five colleges, eleven academies, thirty-seven high schools and 103 grammar schools, with a total number of students well over 50,000. What a debt Catholic, American education owes to them! They have had to struggle, like all other Catholic works, against indifference, intolerance, against lack of funds, but they have grown and prospered simply because they are doing Christ's work, not their own. Our sincerest congratulations.

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TWO sentences, buried on an inside page of your newspaper, dated September 30, states:

The bitterness provoked by the capitulating of the Belgian army in May has to a great extent subsided in consequence of more complete knowledge of the facts, and there is no longer talk of King Leopold's "felony." Indeed, it would not be surprising should a public manifestation of this changed attitude occur in the near future.

To a certain extent, this is crooked reporting, and

has its origin in crooked dealing. When Hitler's troops were overwhelming Belgian resistance, the Ministers of State in Belgium all fled. The last four left Belgian territory on May 25. They begged King Leopold to desert with them. He refused, unalterably. He accepted the lot of his people, and was taken prisoner. The self-exiling Ministers of Government, safe in Paris, charged the King with being a traitor and proceeded to seek his deposition. The people suffering in Belgium remained loyal to the King. The running-out Belgians screamed against the King. Early in June, Cardinal Van Roey, Archbishop of Mechlin, interviewed the King who, right royally, has refused to answer his accusers personally. The Cardinal then stated:

Irretrievably encircled, without hope of efficient aid from the Allies, our troops, had they gone on fighting, would have been doomed to extermination, without any military advantage gained, and would have dragged in their wake the fate of hundreds of thousands of civilians huddled in a very small strip of land.

The King, as Supreme Chief of the Belgian army, has taken this decision, essentially of a military nature, in complete agreement with, and on the indication of, his Chief of Staff. He did not act as Chief of State; he did not make any treaty whatsoever, even military, with the enemy.

He, therefore, did not infringe in any manner on the Belgian Constitution. . . .

It is contrary to the truth to assert that the Command of the Allied forces had not been informed of the untenable position of the army and of the necessity to stop fighting.

The ignominious charge of felony is utterly unwarranted.

At the last moment, the King, as some advised him to do, could have escaped abroad by plane. He chose to share, instead, the fate of his soldiers and the sufferings of his people, which we deem more chivalrous and entirely to his honor.

And honor is due to the brave son of brave King Albert!

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SPAIN continues to resist the pressure that has tried to force her into the war. All of last week, the editorial writers and cartoonists, the columnists and radio commentators were prepared to unleash their furious wrath against Franco. They are always eager to smash him. But they have been forced to keep their wrath pent up, for Spain remains a non-belligerent. Undoubtedly, Hitler and Mussolini expected Spain to be the fourth signatory to the newest Axis alliance. Somehow, Spain avoided giving commitments, and Senor Suñer, the Foreign Minister, returned from Rome and Berlin with a diplomatic victory. The Nazis could undoubtedly run through Spain as they did through the other small countries of the north. There is a dire shortage of food and a lack of mechanized equipment; Spanish resistance would equal only the hardness of the Spanish will to resist. Would that the United States would follow the course of Spain and stay out of the war. Spain is fighting war; America is wooing war. Spain is resisting tremendous forces that would draw her into war; the United States is utilizing all its tremendous forces to speed itself into war.

# THE NORTH CENTRAL CLERGY ARE NOT TOO GREATLY ALARMED

GERARD DONNELLY

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TO the questionnaire on anti-Catholicism described in previous issues of AMERICA, came answers from a large group of priests in the North Central region. Within the capital V formed by the main waters of the Ohio and Missouri Rivers lie the thriving States of Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa and Missouri. From these eight States came 547 responses.

Some of the footnotes appended to their answers by the ecclesiastics will lift a few eyebrows.

One vexed vicar sees antipathy to the Church growing because the Catholic press persists in crowing over the fact that Tyrone Power, Loretta Young and other screen celebrities are Catholics. Another lays it to the efforts of the clergy to avoid military conscription. A third thinks there is far too much publicity for Eucharistic Congresses, the Catholic Hour and for certain accomplished preachers, and he wants these events and personages kept out of the public prints and featured in the religious press only. "Bigotry is caused by the news reels," cries a film addict and egalitarian; "they are always showing papal ceremonies, Catholic processions, thrones, bows, knee-bendings to prelates, ring-kissing and other rituals admirable inside the sanctuary, but outside, offensive to the American sense of democracy."

Annoyed by the number of finger- and soul-smearing periodicals recently thrust under his nose, one angry pastor wants to organize "an army of Catholics who will order great batches of this literature, then refuse to accept it; so that when the publisher is forced to pay mail charges both ways, he will soon be drained of funds." (He says nothing about the morality of his scheme.) The way to cure anti-Catholicism, writes another priest, is for us all to "preach that one religion is as good as another"—a sentence that was meant ironically, since the method would destroy anti-Catholicism by destroying Catholicism. The next vicar is a Hoosier, and he is puzzled: "In our town," he writes, "no Negro is allowed; the Witnesses have been driven out with sticks, stones and the police; but Catholics are not mistreated."

"Blame too much boasting about our big institutions and our progress," a bitter cleric suggests; "Blame our grand celebrations and our tax exemptions." But a calmer man, who must also be a student of history, remarks: "New opposition? No; it's the same old rot, but a new batch of suckers fall for it every year."

In our poll addressed to clerics living north of a line from Youngstown to the Ozarks, this question was put: "Are you *personally aware* of anti-Catholic incidents and publications?"

The answer will interest both optimists and pessimists:

Yes: 43.3%

No: 56.7%

A breakdown by States of the 547 responses indicates definite currents. In Michigan, where during the summer several thousand Witnesses sweated together in convention, and also in Missouri, which adjoins messianic Kansas, the ayes out-voted the nays. But Illinois priests, from Cook County to Cairo, split almost evenly in their ballots. In the five other States, including Hoosierdom, that once happy hunting-ground of the Klan, the vote indicated that the millennium-shouters and pope-baiters were less active.

But on the other hand, when all these theologians were queried on the state of the nation, they plumped heavily to the darker side, with only Indiana and Iowa refusing to change opinion.

Here is the question: "Do you believe there is a growing feeling of anti-Catholicism in the United States?" And here is the answer of 519 clergymen:

Yes: 58%

No: 42%

In brief, from the Great Lakes counties to the Missouri Compromise line, sacerdotal opinion is gloomy. About their own districts the priests are not overly perturbed, as is shown in Question 1; but when they look at the whole nation, they view with alarm.

"If you see a growth of bad feeling, what do you think is its cause?"

Responding to this searching question, the cloth submitted a list of many items, blaming a marvelous variety of persons, ideas, movements, circumstances, traditions, events and evils, both within and without the Church. To be sure, this variety is not astonishing, for the priests are young and old, students and organizers, pastors and assistants, in rural, urban and metropolitan parishes, and besides, many of them doubtless have their own black beasts, favorite bugaboos and pet theories on this problem.

Another difficulty is that when they attempted to discover causes, the cloth deployed to widely separated observation posts and peered intently in



various directions. Some members were frightened by attack from without; others by troubles within. Some saw hurt to the well educated citizen; others saw harm to the simple. Many emphasized fundamental causes, such as false philosophy; others mentioned only tangible and instant reasons, such as street-corner spouting or Rutherford pamphlets.

Hence, the compiler realizes that what he has at hand is several hundred pieces in a jig-saw puzzle. All these pieces can be fitted together into a whole, and when all are rightly joined, the result is an interesting picture—complete, colorful and telling a story—as did those old-fashioned puzzle-pictures of Custer's Last Fight or The Death of Alexander Hamilton.

In other words, the ecclesiastics of the eight States, speaking as a group but with each man supplying details with which he is most familiar, have drawn a clear pattern which explains the workings of anti-Catholic feeling in the country.

And so, as the pastors west of Pittsburgh draw it, this is the pattern:

1. Certain persons or groups in this country, inspired by jealousy of the Church's prestige (bigoted ministers, befuddled zealots), or by hope of gain (pamphlet-mongers, some political candidates), or by the pagan *isms* (Communists, Nazis, Free-Masons, nationalists, materialists), or by moral rebels (birth-controllers, *et al.*) are engaged, in varying degrees, in anti-Catholic attacks which
2. (a) advertise the frailties, large or small, of individual Catholics; (b) distort the doctrines of the Church, her moral standards, her history, her social efforts and achievements; (c) capitalize on those events, domestic or foreign, that seem to pit Catholicism against Americanism, suggest union of Church and State, or merely favor Catholics.
3. These attacks are stirring up resentment, particularly among less-educated citizens.
4. Some better-educated Americans, revolted by the mud-slinging or in admiration of the Church's work, are growing much friendlier. But others are impressed by a number of unpleasant facts. They see knavery and corruption in public men who call themselves Catholics; they see clerics on intimate terms with unscrupulous politicians and other oppressors of natural rights; they see Catholics (here and abroad) actively favoring intolerance and force, over justice, human liberties.
5. Seldom does either the educated or uneducated non-Catholic hear these evils rebuked or the Church herself defended or her principles taught or her Divine dogmas explained. He suspects that there may be, or is persuaded that there is, a bond of sympathy between Catholics and public wrongdoers, or that, at least, there is a silent approval of wrongdoers who can toss favors to Catholic individuals or groups.
6. Catholics fail to offer any adequate defense to all this. That is because: (a) many Catholics themselves are shockingly ignorant of Catholic principles and dogmas; (b) too many of the clergy are completely absorbed in other interests, parish or personal—with some of the latter indecorous, perhaps reprehensible, though not actually wrong;

(c) among the great mass of good-living, well-instructed Catholics there is tremendous love of the Church but a sad lack of organization for her defense. They are given no program (this is the claim of the clerics, not, be it noted, of this Review). No trusted American leaders inspire them or show the way. The Catholic press does not reach them in sufficient numbers. Groups interested in apologetic and defense work are too weak for a national task. (The great majority of our poll respondents clamor for Catholic Action, by which they here mean vigorous, nation-wide preaching of Catholic truth to everybody).

7. Thus Catholics themselves, lay and clerical, although victims of attack, seem mainly to blame for any growing antipathy to the Church. Their own laxity or sins (seen by the educated, advertised to the uneducated) are the chief reasons why Americans are led to misunderstand or fear or hate the Church. And at the same time, their faults keep them from efforts toward defense.

8. However, the Church will always be persecuted; we have the promise of Christ Himself for that. Even if every Catholic in this country were a sinless Saint, there would still be a measure of bigotry and antagonism.

Some of the jig-saw pieces which make up the portrait above may now be examined individually. (Each complete sentence below is taken from a separate report; quotation marks are used only to indicate a group of statements.) The question is: What do you think is the cause?

"Catholic politicians who use the Church for their nefarious purposes and cause grave scandal. The number of crooked Catholic politicians. Recent scandals involving men listed as Catholics—the big New York judge, the Missouri Insurance scandal; gangsters, known as Catholics, serving in our State Legislature (this respondent writes from the Show Me State). The number of Catholics in political scandals; grafting, *e.g.*, in Kansas City. Malodorous machines in Kansas City, Jersey City, Chicago. Dishonesty of many nominally Catholic police officers and politicians. Catholics' loyalty to the New Deal, despite its radicalism and repeated assaults on Constitutional liberties. Let clerics keep aloof from partisan politics and stop conniving with politicians for favors and concessions. Hob-nobbing of certain clerics with so-called Catholic politicians whose slate has not always been clean (the revered critic means their moral, not their political slate, or maybe he means both; he continues): their Catholicism is flaunted while they are neck-deep in graft; let us clean our own house. The known political activities of prominent churchmen."

Those two motifs, namely, lay crookedness and clerical hob-nobbing, are sounded and developed by a number of other respondents, with particularly angry trumpet blasts from Missouri and Illinois.

The reverend diagnosticians disagree in their views on the Man of Detroit.

"I believe that the intolerance of *Social Justice* and of Father Coughlin should be pointed out. Not a little anti-Catholicism has resulted from the

speeches of Father Coughlin and his Brooklyn imitator. I blame bigoted attacks on others made by a priest speaking on a national radio hookup. Take Father Coughlin out of politics! Father Coughlin's political activity. A majority of people believe Father Coughlin and his fanatic followers speak for the Church; they think him un-American; they consider him and his German and Irish followers who hate England to be pro-Hitler; they conclude the Church is un-American, un-Christian; their hate for the Jews is also obnoxious to fair-minded men."

But other clerics dissent: "Nearly everything Father Coughlin has said has come true. No bigotry here, but just the opposite, due chiefly to Father Coughlin's radio talks. We must have the moral stamina to support Father Coughlin. Decide (writes a puzzled priest), decide whether Father Coughlin is right or is he wrong." The admirers approach the antagonists in number.

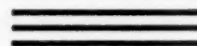
A considerable number of the observers feel that Catholics have neglected one activity in which the Protestant minister is eminent: "Too few Catholics are civic leaders and speakers. Catholic aloofness from civic, patriotic, religious good-will affairs. Lack of interest in civic affairs. Too little cooperation in patriotic services, celebrations, organizations. Lack of a catechism of Government in our schools, from the earliest grades. Lack of teaching tolerance in the schools. We are not publicizing the attitude of the Church toward American democracy. We need wider publicity on the Catholic contributions to democracy, such as Bellarmine's; more refutation of the charge that the Church is totalitarian. We need more Catholics who are active Americans; this is our best remedy for anti-Catholicism; we must urge Catholics to greater interest in civic affairs."

The North Central clergymen, together with their brethren in New England and the Atlantic States, were emphatic in blaming Godless education and the public-school system for the rise in intolerance. But this group introduces a new note by scoring bigoted Protestant ministers for active propagandizing against the Church. Probably the most common complaint concerns ignorance—credulity in the non-Catholic swallowers of propaganda, misinformation on the part of the propagandists, and particularly, lack of doctrinal knowledge and inability to put up an argument by Catholics themselves.

Two facts should be noted in conclusion: One is that an impressive group of the theologians hold that the national drift is not so much against Catholicism as it is against all religion, moral restraints, and the very concept of the supernatural. The other fact is more encouraging. Many of our respondents insist, and some with vehemence, that in this nation bad feeling is on the wane, whereas respect for the Church is on the upgrade. This, they feel, is due to the immense prestige of the Pope and the Church as defenders of high moral principle, as strivers for international peace, and as workers of world betterment in an evil time.

## GRANTED THE WAR: MUST THEY STARVE?

JEROME P. HOLLAND



"THE people of the United States are about to be faced with a grim, indeed a terrible problem," writes Major George Fielding Eliot in the *New York Herald Tribune* for September 25, 1940, warning the United States to deny any appeal to send food to the millions in conquered countries of Europe who will suffer from starvation this winter.

As Major Eliot views the problem, it is one "in whose decision their hearts will incline them one way, their heads—it is to be hoped—in the other." Recognizing "all those urgings of generosity which have always made an appeal to American hearts," Major Eliot carefully, cogently and no doubt competently, argues the strategic necessity of upholding the British blockade as the main hope of defeating Hitler and thereby of averting the "deadly and imminent peril" of Hitlerism to ourselves and our American neighbors.

This problem is indeed grim and terrible. But it is not, as Major Eliot believes, a problem either of head or of heart. It is much more fundamental. It is one that will test to the very extreme the moral fiber of the people of the United States. It is, above all else, a problem of conscience.

We profess to be a Christian people. As a nation we hold ourselves a unit of Christian civilization. Our President recently appealed to the people of the United States to stand ready to defend Christian civilization. Our sympathy for Britain and our material aid with all measures "short of war" are predicated on the premise that Britain is fighting a last ditch fight to defend Christianity against the brute force of paganism, of which Hitler is the symbol. In spite of Major Eliot's callous remark that "we shall have to remember who it is that can cite Scripture for his purpose," it is true that charity identifies the Christian nation as it identifies the Christian individual. "By this shall all men know that you are followers of Me, that you have love one for another" was the test of Christianity established by its Divine Founder, Jesus Christ.

With all our fulsome lip-service to Christian ideals, of what value is the Christianity we profess to be so terribly concerned about, which can harden its heart, stop up its ears and steel itself against the appeal of millions of starving men and women and children, who, to quote Major Eliot, "are innocent" and "have done nothing to bring upon themselves the fate that has befallen them"? Can we continue to call ourselves Christians if, with our granaries bursting with food, we coldly refuse to lift a finger to relieve the hunger of these millions of innocents, toward whom we bear no ill will, hold no grudge and against whom we are not engaged in war?



Let it be conceded that Hitler must be destroyed. Let it be further conceded that the main hope of destroying Hitler by force of arms lies in the strength of the British blockade. Let the "deadly and imminent peril" of Hitlerism be recognized to the fullest extent. The fact still remains that millions of the children of God will suffer starvation, disease and death, while the people of the United States, with the resources and the ability to come to their assistance, stubbornly refuse to aid.

Right there is the problem for the conscience of the American people. If we follow the impulse of Christian charity and feed the starving peoples of Europe, will Almighty God reward our charity by permitting a strengthened Hitler to destroy us? Will our Christian charity become the frankenstein that ultimately will devour us? No Christian was ever taught to believe in that kind of God. Should we uphold the British blockade, let Europe starve, and take our chances with God? Or should we demand the blockade be lifted, feed the starving millions, and take our chances with Hitler?

Major Eliot advocates upholding the blockade. That is the view of materialism, pure and simple. If we did not, as a nation, profess to believe in an all-just, all-merciful and all-loving God, that view

would be acceptable. But then we should be just another pagan nation worshipping, with Hitler and Stalin, at the shrine of brute force. If we practise the Christianity we profess, we should be true to our spiritual ideals, recognize Christ in the starving millions, and leave Hitler to the Justice of Almighty God.

The decision that the people of the United States will make in the face of this grim and terrible problem this winter will determine the salvation of our national soul. If we decide to uphold the British blockade we may well enough save the British Empire and ourselves from Hitler, but we will lose our Christian soul. If we decide to feed Europe's starving millions, we may have to reckon with a victorious Hitler, but we will still have our Christian soul. What exchange will a man—or for that matter, a nation—give for his—or its—soul? What will it profit us as a nation if we gain the whole world, and suffer the loss of our soul? Reduced to its simplest elements, the problem for the conscience of the American people is the choice between the vengeance of an angry Hitler or the just judgment of an all-powerful God. Bread—and Hitler? Bullets—and God? Which will the people of the United States choose?

# COLORED AND WHITE UNDER SOUTHERN SKIES

LOUIS L. ALLEN



A MODICUM of biological fact may be found in *Race Conflicts Glare Through Legal Loopholes* (AMERICA, September 7) by Marshall Smelser. Its implications, however, are the subtle insinuations that have for so long arrayed class against class, section against section. No matter how studiously the writer may have sought to avoid mention of sectional limitations, his references must all be accepted as pointing to the South, where alone a color problem exists.

We have no quarrel with Mr. Smelser for having written his article, nor with AMERICA for having published it; the problem of race relations is as old as history, as wide-spread as world limits, and as full of dynamite as a flock of bombers. But, as a matter of simple right and justice, the writer's invidious assumptions, as well as some of his broad statements, should be corrected.

His first assertion, upon which the entire article seems to be predicated, is that there exists perpetual race conflict between white and colored

people; then, in support of this contention, that race distinctions between whites and blacks are nothing less than race discriminations imposed by the more numerous and more powerful white people upon the helpless Negroes; and, third, that there is no such thing as "race purity," therefore there is no such thing as race integrity.

In the South, today, there unquestionably exists a "race problem," but there is little "race conflict," and no "race war." In former years there was conflict between the interests of the white people and those of the colored people. The War between the States, with its succeeding "reconstruction," in addition to freeing the Negro from bondage, resulted in burdening the Southern people, white and black, with the tremendous task of working out their social salvation under new and adverse circumstances.

The industrial and agricultural status at the time, the imposition of strange, repulsive legal and political restrictions, with their inevitable dis-

harmonies, speedily resulted in the problem thus presented developing into "conflict." Had Mr. Smelser's article been written then—or, perhaps, at any time during the succeeding half-century—it might have been justified on the hypothesis that an uncharitable truth may be stated without, of necessity, implying ignorance or malice.

However, if Mr Smelser would fairly study conditions in the South today, and could he free his mental processes of the bias that is bred of biological tinkering, he would find that the old bugaboo, "race conflict"—which did for many years serve to keep alive fires of sectional hate and perpetuate a political party in power—is no longer characteristic of the social or economic life of the people who dwell there.

He would find, instead, that white and colored people are living together in peace and amity, and in general prosperity; that through mutual good will and interracial conferences they are gradually solving the problems that have so long vexed them; that laborers of the two races work together in commerce and industry without conflict, and that colored lawyers, physicians, educators and business men peacefully prosecute their avocations without molestation.

He would find the streets of the cities crowded with whites and blacks, with no pretense to special privilege by either; Southern cities, counties and States uniting with the Federal Government in a process of slum clearance which is providing comfortable, sightly and sanitary housing conditions for thousands of colored families, and, in the agricultural sections, a trend toward better living conditions, better wages, and better relations between the planters and their colored helpers—with more and more Negroes becoming farm operators "on their own."

Let us briefly consider a few of the "wrongs" peculiar to the Southern situation, which Mr. Smelser urges as the basis for his arraignment of the courts that have legalized them. We have no inclination to enter into discussion of the validity of court decisions about which the writer seems so concerned. We are satisfied that the courts of the nation are wise in departing from the strict "letter-of-the-law" interpretations which so long made justice a farce.

The grand old "Fourteenth Amendment," that has been adopted as a cloak to cover multitudes of false accusations against the South, is still on the job—and, strange anomaly perhaps, people of the South want it to stand just where, and as, it is. Tempered by that equity that suffices to liquidate legal abnormalities, it has been the chief instrument operating to dispel race animosities and race injustices.

First, we are told that common carriers are permitted to segregate their passengers according to race. This is a condition that originated in the days when conflict did actually exist between the races, its purpose being to avoid inharmonious contacts at a time when race disturbances were rife; it continues today as an established ethical regulation, with the consent of the more intelligent

and thoughtful of both races, because they consider it the best and happiest arrangement, for the present. It serves to give the people of each race congenial companionship, and to make it easy for each to enjoy its own peculiar customs of life without jarring the sensibilities of others.

Then there is the far more important matter of segregation by race in the public schools. To the Southerner this seems a strange and unjust indictment, since all over the country certain nationals segregate their children in their own schools, supported by themselves, or with the help of government. We Catholics have elected to segregate our children in schools supported by ourselves, though there is no valid reason why government should not share the expense. The process of segregation in schools, for one cause or another, is a matter of personal integrity to the young of the classes or races, and Southern States built wisely and well when they legalized the condition.

If it militated to the disadvantage of the colored children, it would be criminal to say "it is well"; but it is resulting in a system of public education for the Negroes which is endowing them with a refinement and culture that they might never have attained, or would have been much longer in attaining, through coeducation in the common schools.

This question of education for the races in the South is really the most difficult problem with which they have to cope. It involves the principle that the white people are responsible for the colored people, and that the latter's education must be accomplished through taxation of the whites. And in this respect, undoubtedly, it stands as the first refutation of the charge that there exists discrimination between the races.

The general attitude of the white people toward the problem was summed up by the Superintendent of Education of Mississippi, in his 1939 report: "The State owes it to them (Negro children) to give them a chance to become self-respecting, self-supporting, law-abiding people." This from one of the least advanced of Southern States—from the educational point of view—where the population is nearly 50 per cent colored, and where 75 per cent or more of the school tax is paid by white property owners.

We do not mean to assert that the Negroes have as complete and thorough educational facilities as they should have—but neither have the whites of the South. That the Negro schools are more numerous than the whites, in proportion to the amount of taxes they pay, is, however, an incontrovertible fact, and the common deficiency in educational facilities is not due to race feeling, but to economic disadvantages.

A reliable publication devoted to general educational interests, *School Life*, clearly indicates how this condition is being met: "Education of the Negro children in the public schools of seventeen Southern States and the District of Columbia, where the white and Negro races are segregated in the schools, shows a remarkable advancement during the sixteen-year period, 1918-1934. Strange-



ly enough, most of these schools are located in areas where the property values are low and the tax rates high." Increase in enrolment for the period was shown to be 75 per cent with 23 per cent increase in aggregate number of days attended, and 56 per cent in number of teachers employed.

The *Elementary School Journal*, published by the University of Chicago, elucidates this point conclusively: "There has been in recent years a marked improvement in both the quantity and quality of schooling provided Negro children (in the South). In other parts of the country it is sometimes assumed that the inadequate support of Negro schools is due primarily to the indifference or opposition of Southern whites. In reality, Negro schools are poor because most Southern States lack the economic resources with which to support an adequate educational program. As it is, the Southern States, as a whole, spend a larger percentage of their total income for support of their schools than do other parts of the nation."

To go on to matters that are of more immediate import to white and colored people of the South. Mr. Smelser seems horror-stricken because intermarriage between the races is forbidden. As a matter of fact, the Negroes are not looking for opportunity to intermarry with whites. They have been sweating blood for more than a century because of results of fornication before freedom came to them; they love the pure ebony color that is natural to their African descent, just as the white man wants to preserve the paler hue that is natural to his skin.

It would be interesting to know just what advantages he considers would accrue from the process of gradually turning the American people into a race of mulattos, or quadroons, or octoroons. Anthropologists have declared that such an eventuality is impossible—but is it?

There is deep conviction among many whites and blacks of the South that the day when the two races will mingle socially is far off—if it is ever to be. Thoughtful elements of both races are convinced there are racial differences among distinctive peoples, that are the products of nature's inconceivably fine process of fitting the physical qualities of a people to the needs imposed by climate and environment, and that while at one time such differences might have been superficial, in the end they became inalienable.

In no case need they imply irremediable spiritual or mental inferiority inherent in any race, nor should they be taken as excuse for injustices or persecutions. But that they do, and will, exist, is the experience of a world that has for centuries sought vainly to alleviate their harsh results. In spite of such differences, the white and colored people of the South today are working out their great problem of inter-relationship, with injustice to none, and with hope for all. While doing so, they are having an excellent time enjoying the fruits of their common heritage as it is, and building a heritage that will be still better for their children.

## AN APOSTOLIC LETTER OF HIS HOLINESS, PIUS XII,

BY DIVINE PROVIDENCE, POPE,  
TO HIS BELOVED SON,

WLODIMIR LEDOCHOWSKI,  
SUPERIOR GENERAL,

ON THE OCCASION OF THE  
FOURTH CENTENARY OF THE FOUNDATION OF THE SOCIETY OF JESUS



BELOVED SON: Greeting and the Apostolic Benediction. You doubtless know how dear to Us and how highly esteemed by Us is the Family of Ignatius, which you have governed with diligence and prudence for the past twenty-five years. It will be no surprise to you, then, if now, when four hundred years have passed since Our Predecessor of undying memory, Paul III, in his Apostolic Letter *Regimini Militantis Ecclesiae*, approved the Society of Jesus and duly established it by apostolic authority. We wish to take part in your solemn celebration and share in your joy. Indeed, that joy, though it seems just now to be overcast with a cloud of sorrow, due to the distressful and alarming circumstances of the time, none the less is equally the joy of the universal Church, which is deeply indebted to your Religious Society for its glorious record of service during this long lapse of time.

It is Our pleasure today to recall in a brief summary the memory of those glorious deeds, and this not only to solace Ourselves and you, but also that all of you, while pondering with grateful hearts upon the brilliant achievements which God in His providence has effected through your forefathers and yourselves during the course of these four hundred years, may offer enduring thanks to the same Heavenly Father and, at the same time, trusting in His providence, may derive from these memories encouragement to go on with undiminished strength in the advancement of the greater glory of God and the salvation of souls.

### THE CHAOS OF THE SIXTEENTH CENTURY

Hard, indeed, were the conditions which your Father and Lawgiver had to meet in his day. For, on the one hand, the intensified study of the wisdom and civilization of the pagans so quickened and inflamed the minds of men that the Christian standards of life were oftentimes either looked down upon with contempt as something of lesser worth, or, judged in the light of mere human reason, were totally destroyed. So much was this so that the morals of many, even at times of those who should have set a good example for others, became very much relaxed and, sad to say, brooking no restraints, went utterly to rack and ruin. No wonder, then, if it seemed as though the onrushing storm of the innovators from the north was shaking and toppling down the very pillars of the Church. No wonder, if, with the rejection of the submission due ecclesiastical authority and even the obedience due the Roman Pontiff himself, so many peoples and nations were torn away from the center of unity and wandered unhappily astray over devious ways.

### THE RISE OF THE COUNTER-REFORMATION

On the other hand, while these grave disturbances of the minds and affairs of men caused much anxiety and worry to all good men and seemed to be sapping the strength of the sacred ministers, a new and arduous field of apostolic toil was thrown open to the priests of

the Church. Vast regions were discovered to the east and to the west, and the numberless inhabitants of those countries stood in need of the Divine truth given to us by Jesus Christ and were awaiting the gift of Divine Grace.

Yet it was at this truly critical juncture that Christ Himself, in a truly marvelous way, gave evidence that He was preserving His most chaste Spouse from contamination by these dangers from within and without and was imparting to her a most abundant spiritual fecundity. A new spring, so to speak, awakened in the garden of the Church, the fairest flowers of sanctity sprang into being, burst into bloom, and spread the sweetest fragrance abroad. Men and women, outstanding models of Christian virtue, opposed unbreakable barriers to the surging flood of impiety; they devoted themselves with zeal and skill to the spread of the Catholic Faith and with gratifying results they turned back the erring to the right way from the misleading paths of falsehood by exhortations full of fervor, writings full of wisdom, and, above all, by the example of their holy lives.

#### IGNATIUS OF LOYOLA, LAWGIVER AND FATHER

It is a matter of common knowledge that in this number of holy men, who as "star from star differ in glory," Ignatius of Loyola held a place of highest eminence and that the Society founded by him took a large share in those laborious enterprises. For, to quote the words of Our immediate Predecessor of happy memory:

History bears witness . . . that the Catholic world, fortified by the aid Ignatius had so seasonably provided, began speedily to recover its vigor. It would be no easy task to recount the many and great works wrought by the Society of Jesus for the glory of God under the initiative and leadership of Ignatius. Her indefatigable members could be seen victoriously beating back the stubborn attacks of the heretics, busying themselves everywhere with the reformation of morals, the restoration of the tottering discipline of the clergy, the leading of numerous souls to the very summit of Christian perfection. Many, too, devoted themselves to instilling piety into the minds of the young and instructing them in the liberal arts in the hope of seeing a posterity truly Christian. Others, again, distinguished themselves in bringing the light of faith to the infidels to spread by new conquests the kingdom of Jesus Christ. (Epist. Apost. *Meditantibus Nobis*, A. A. S.)

Wherefore, not only may it be asserted that as God Himself had sent other holy men at other times to combat error, so did He raise up Ignatius and the Society founded by him to oppose the errors of that age, but also that in the course of these four hundred years the unnumbered progeny of your Lawgiver and Father has with dauntless courage withstood newly rising errors, rendered strong support to the Church in emergencies, and brought forth most salutary fruits of every kind. In offering you Our congratulations, We wish to recall have briefly these rich and salutary results.

#### THE SPIRITUAL EXERCISES OF IGNATIUS

In the first place, it pleases Us to express the highest commendation of the ascetical discipline of Ignatius. In directing and fashioning the souls of men it has as its special aim that "Christ be all and in all" and, as its single purpose, therefore, that all be directed to the greater glory of God as to its highest end. This ascetical discipline is proposed to your own members, as well as to men of all stations in life, who have their salvation at heart, especially in the timely institution and practice of the Spiritual Exercises, made according to the method prescribed by Ignatius in that golden little book, which Our Predecessor of immortal memory Benedict XIV in his Apostolic Letter, *Quantum Secessus* styles truly admirable.

How many men, indeed, who either because of their absorption in the affairs of this world were neglecting the things of Heaven, or miserably seduced by the allurements of pleasure and unlawful desire were wallowing

in the mire of vice, have at last, on entering a spiritual retreat and there recollecting themselves even for a brief period, lifted up their thoughts that were immersed in the things of time to the things of Heaven, have set their consciences in order, and obtained the pardon they craved for their sins, and grace and peace and quiet of conscience! For, when we are free from external occupation, and, in the quiet recesses of the mind, far from all disturbances of earthly cares, we are able to give our attention to Divine wisdom and to find joy in meditating on holy things and the delights of eternity, we easily experience the truth of the saying that it profits a man nothing "if he gain the whole world, and suffer the loss of his own soul." At such a time, too, it becomes clear as the light of day that all those things that either turn us away from eternal beatitude or do not contribute thereto are "vanity and vexation of spirit."

#### A BLESSING ON HOUSES FOR RETREAT

Justly, then, did Our immediate Predecessor, Pius XI, in his Encyclical Letter, *Mens Nostra*, assert that "in the exercises of the retreat is found established a unique safeguard of eternal life." And since the special method proposed by Ignatius of Loyola is of such marked excellence in this matter, the same Holy Father in response to the requests of the Sacred Hierarchy in his Apostolic Letter, *Summorum Pontificum*, appointed and declared Ignatius the heavenly Patron of all Spiritual Exercises.

Wherefore, let the members of the family of Ignatius hold this method of retreat most dear, let them at stated times perform the Exercises with earnest devotion and great diligence, and let them look on them as the cradle of their religious Order, since, as is piously believed, it was when their Lawgiver and Founder was leading a life of retirement in the cave of Manresa, praying and meditating far from the company of men and the distractions of the world, that there first dawned on his mind, aglow with light from Heaven, the idea of the Society of Jesus as a sacred militia.

And let not only the members of the Order exercise themselves eagerly and earnestly in this arena of the spiritual life for the attaining of their own perfection, but let them also strive in season and out of season, as they do not now fail to do, to have as many as possible, as well from the clerical order as from all classes of the laity, frequent with pious and religious intent the houses of retreat, which everywhere should lie open to all who wish to come.

#### DOCTORS, CONFESSORS AND APOSTLES

There is another reason, also, why We should heartily congratulate you on this occasion and exhort you with fatherly affection. We are aware, indeed, that your Society from its very origin devoted itself wholeheartedly and with all its strength to the safeguarding of the Catholic Faith in all its purity and fullness against the manifold deceits of erroneous doctrine, to the vindication of the most sacred rights of the Church and of the Roman Pontiffs, and, lastly, to the propagation of the Christian religion by apostolic men, who sowed the Divine word among all nations. In regard to each and all of these ministrations, whoever will even very cursorily turn over your annals will find therein so many illustrious deeds worthy to be inscribed in characters of gold, not only in your own records but in those of the Catholic Church as well.

And here the names of those men of eminent holiness come to Our mind, who, like Peter Canisius and Robert Bellarmine, each of them proclaimed Doctor of the Church by Our immediate Predecessor, refuted by the spoken word and writings, full of wisdom, those who impugned Catholic doctrine, and by issuing at the cost of much labor volumes of the greatest moment, shed abundant light on that same doctrine. Men, too, like Peter Claver and John Francis Regis and Francis Geronimo, who with the most ardent zeal and indefatigable toil led almost countless souls to the fold of Christ by instructing them in Christian precepts and cleansing them in the waters of Baptism, or else brought them



back to a way of life more in accordance with the Catholic Faith. Men, finally, like Francis Borgia and Joseph Pignatelli, who while guiding your Religious Order on its course, made it their constant endeavor carefully and wisely to instruct zealous evangelical laborers and brave soldiers of Christ, to form them, to direct them and inflame them with the fire of charity.

#### MISSIONERS AND MARTYRS IN FAR LANDS

Moreover, the task of subjugating distant nations to the sweet rule of Christ, a task which in his apostolic zeal the great soul of Ignatius had accepted when he traced the first lineaments of the new Order, was undertaken in the very first days of your Society, at the bidding of Our Predecessor, Paul III, by that most illustrious son of Ignatius, Francis Xavier, whom the Sovereign Pontiffs, Our Predecessors, have styled the Apostle of the Indies, and have likewise proclaimed the Patron of all Missions. Very many others of your same Society, in an unbroken line, have followed Xavier and do follow him to the present day, heralds of evangelical truth, with great ardor and distinction toiling in mission fields the world over. Nor has there been wanting full many a troop of martyrs who, after exhausting themselves in labors undertaken to advance and defend by every means the cause of religion, have also in almost every part of the world generously shed their blood for the faith of Jesus Christ.

#### ACCORDED WORTHY TO SUFFER REPROACH

If the enemies of the Divine Redeemer and of the Church have persecuted your Religious Society with a particular hatred and animosity, that must redound not to your discredit but to your highest praise. Whoever follows Christ the Lord with utmost fidelity and love productive of great deeds must, in a certain measure, necessarily incur the odium and execration of depraved men. This the Saviour Himself foretold long ago to His Apostles: "You shall be hated by all nations for my name's sake." "If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you."

In persecutions, then, of all kinds, in accusations and calumnies, do not lose heart; but mindful of the saying: "Blessed are they that suffer persecution for justice's sake, for theirs is the kingdom of heaven," carry on with enthusiastic zeal the holy works you have begun, rejoicing exceedingly like the Apostles "that you have been accounted worthy to suffer reproach for the name of Jesus."

#### MORAL AND INTELLECTUAL EDUCATORS OF YOUTH

Nor do We wish on this occasion to pass over in silence the high commendation won by your Society throughout these four centuries by the moral and intellectual education of youth. You, indeed, realize how very important this work is; you know that not only the destiny of the state but of the Church as well is very closely linked with the condition of the schools and the training they impart. Generally speaking, the citizens will not be other, nor will the faithful of Christ be other, than their early education has shaped them to be. Well merited, then, is the praise We give you, because by opening almost innumerable schools and colleges, you cultivate the tender and impressionable age of youth with learning and form it to virtue, so that it presents a living image of the Christian manner of life, and for that reason bids us entertain bright hopes for the future. Praiseworthy, indeed, is your purpose of presenting to these young students for their contemplation the example of holy youths, who like Aloysius Gonzaga and John Berchmans and Stanislaus Kostka, have kept bright and unsullied the virginal lily of purity, fenced round, as it were, with the thorns of penance.

#### PROFESSORS AND PROMOTERS OF LEARNING AND HOLINESS

Nor is it for adolescents only that you provide education, but as your Lawgiver and Founder had with a prevision of the times to come commended in his Con-

stitutions, you erect houses of higher studies and universities in many places, where you instruct clerics unto the hope of the Church in the learning and holiness that will fit them for their sacred duties—as you do with great distinction in our mother city, as it were, before Our very eyes, in the Pontifical Gregorian University and the associated institutions—and give a careful and suitable preparation for their future careers in private or public life to citizens of every rank. A strong support is given to this work of education by those organizations of piety and the Christian apostolate, known as the Sodalties of Mary, which the Church has at her call like to so many picked auxiliaries, enlisted in the ranks of peace under the standard of the Virgin Mary.

Continue, then, with your accustomed zeal to promote these holy enterprises, and do not imagine that any forethought on your part can be so effective that none greater need be exercised. For as long as young people anywhere attend schools and lectures in which error, disguised as truth, ensnares the mind, and the foul breath of impiety corrupts morals, every effort must be made that schools of sound training and true learning may not be wanting in any place, so that the light that comes from sound doctrine and the teachings of Christian virtue may illumine the minds of the students.

#### THE NEW TIMES DEMAND NEW UNDERTAKINGS

Do not cease to carry on and advance your other works of religion, charity and piety. Your ancestors have left behind for your imitation outstanding examples in all lines of endeavor and in all fields of training. Press on, then, in their footsteps with great good will and energy; and let their virtue and holiness of life arouse you to take up or promote ever greater enterprises.

The new times in which we live demand, it is true, even in spiritual lines new undertakings, works and safeguards, by which suitable provision may be made for the changed and increasing needs of this our age.

#### BUT THE SPIRIT MUST REMAIN ALWAYS THE SAME

In keeping with your ardent zeal do not neglect these means and strive to bring it about that whatever this adult age may introduce may contribute in fuller and fitter measure to strengthening at home and extending abroad the Reign of Jesus Christ. Yet let your Institute, so dear alike to Us and to you, be ever the same; the mode of government on which it rests secure, the same; the spirit whence it derives its nutriment, the same; the same, finally, that enthusiastic obedience and devotion by which you hold fast, unflinching, to this Apostolic See. On this score, however, you need no exhortation from Us, since Pius XI, Our Predecessor of undying memory, in his Apostolic Letter, *Paterna Caritas*, has willed the Society of Jesus to continue unimpaired and has confirmed it anew by his authority. Since, too, it is the distinctive characteristic of your Religious Order and, as it were, a sacred legacy from your forefathers, he willed that you keep your inheritance by all means unharmed and apply it to ever more glorious purpose.

We earnestly pray for God's heavenly aid in your behalf, that all that We have written in this letter, beloved Son, rather with the intention of praising than exhorting you, may in daily larger measure of blessing be given effect. Especially on this festive occasion, may your Lawgiver and Father be present with you, his children, from his throne on high to rejoice with you. May those countless men of exalted sanctity be with you, who have shed so much luster on the Society of Ignatius by their virtue and wisdom. May they win for you in fullest measure the Divine favor and most abundant fruits of sanctity and of the apostolate from the Most Sacred Heart of Jesus, the love and worship of which you strive to instill and foster in every class of men, especially through what is called the *Apostleship of Prayer*.

Given at Rome, at St. Peter's, the sixth day of July, the Octave of the Holy Apostles Peter and Paul, in the year 1940, the second of Our Pontificate.

PIUS PP. XII

# CHRONICLE

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**THE ADMINISTRATION.** A group of citizens, many of them leaders in the movement sponsored by William Allen White's Committee to Defend America by Aiding the Allies, called on President Roosevelt, urged him to send increased aid to Britain, and to use "speed and boldness" in doing so. They reported they were "enthusiastically encouraged" by Mr. Roosevelt's attitude. . . . Lord Lothian, British Ambassador, and Sir Walter Layton, representative of the British Ministry of Supply, conferred with the President, told him Britain "needs more of everything, and quickly." Sir Walter Layton disclosed he came to the United States to consult with the departments of the Administration dealing with supplies for Great Britain. . . . Asked whether Britain would seek more United States Navy warships, Lord Lothian replied: "I don't think we'd refuse anything." . . . Secretary of War Stimson urged owners of armament plants to construct air-raid shelters. . . . Washington loaned \$20,000,000 to Brazil to help finance that nation's own steel industry. Washington will have some control over the selection of officers to run the Brazilian steel company and over the company's purchases of materials. . . . Referring to the new German-Italian-Japanese alliance, Secretary Hull stated: "The reported agreement of alliance does not, in the view of the Government of the United States, substantially alter a situation which has existed for several years. . . ." . . . President Roosevelt appointed twenty-nine new major-generals, eighty-one new brigadier generals.

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**CONGRESS** After a two-month absence, Vice President Garner returned to Washington, resumed his post in the Senate. . . . The Senate adopted, sent to the White House the "Truth-in-Fabrics" Bill requiring labels on fabrics to show whether the wool employed was prime or re-used material. . . . The House passed, sent to the President, legislation authorizing the Federal Government to purchase lands within a State's boundaries without securing the permission of that State. . . . The Excess Profits Tax and Amortization Bill, in its final form, received Congressional approval, was forwarded to the Presidential desk for signature. The legislation, designed to prevent "war millionaires" by placing heavy taxes on excess corporate profits, attempts to encourage private investments in plant expansions by allowances for tax-free amortization. It provides a system of service insurance for Guardsmen and drafted men. . . . Senator King introduced a bill to amend the Johnson Act and the Neutrality Law, as far as they apply to Great Britain, and to make loans to Britain, scale down the British war debt, authorize the President to acquire or lease British bases in the Pacific. . . . Both Senate and

House passed bills requiring organizations subject to foreign control and engaging in political activity, to register with the Attorney General. . . . The Havana Pact between the United States and twenty Latin-American republics was ratified by the Senate. . . . The House passed the Third Supplemental National Defense Appropriations Bill, carrying \$1,469,993,636 in cash and contractual authority. The Senate raised it to \$1,482,000,000. The House accepted the increase, sent the bill to the President.

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**AT HOME.** Bishop Vincent J. Ryan, of Bismarck, N. D., addressing the eighteenth annual National Catholic Rural Life Conference in St. Cloud, Minn., asserted the sole antidote to Communism in the United States is a widespread distribution of family-owned-and-operated farms. Industry is incapable of completely absorbing all the unemployed, Bishop Ryan maintained. Federal-and-State-aided birth-control clinics were assailed at the Conference. . . . A corps of women, working under the sponsorship of William Allen White's Committee for aiding Britain, launched a telephone campaign in New York. In two days alone they called 75,000 phone numbers, urged their listeners to write Congressmen recommending increased cooperation with Britain. . . . Jersey City Acting City Clerk, B. J. Rosengard disclosed that Jersey City's 1937 poll books were burned in the City Hall incinerator. Republican investigators had been seeking the books. 1936 and 1937 poll books were burned also in Hoboken, Union City, North Bergen and other Democratic communities. Senator Tobey, of New Hampshire, was about to initiate investigations into accusations of padded registration in Jersey City, stronghold of Mayor Frank Hague, when the investigation was suddenly postponed. Senator Tobey charged pressure in Washington caused the postponement. . . . H. G. Wells, author, arrived in the United States, assailed British Foreign Secretary Halifax because of the latter's "religious bias against Russia."

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**WASHINGTON.** Senator Clark of Missouri declared "propaganda agencies" favoring greater aid to Britain aimed to strip the United States of "our most priceless military supplies." He said the principal agency in "an interlocking group of propaganda agencies" urging this program is William Allen White's Committee to Defend America by Aiding the Allies, characterizing it as "the most insidious lobbying committee which has been in existence during my lifetime." . . . Referring to the new Rome-Berlin-Tokyo alliance, Senator Wheeler said: "This means if we get into the World War we would be fighting on two fronts—the Eastern and the West-



ern. . . . What we ought to do is to be fully prepared to defend the United States." . . . Asserted Senator Nye: "Our foreign policy has driven Japan into the arms of those who were the last ones we wanted her associated with." . . . Denouncing the alliance as "an international squeeze play" to frighten the United States, Senator Pepper urged increased aid to Great Britain.

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**SPEECHES.** Touring through the Northwest, Democratic Vice-Presidential candidate, Henry A. Wallace characterized the Administration's farm program as "a Magna Carta for agriculture." In San Francisco, he warned that international developments have created "every prospect of coordinated moves against this hemisphere by a unified Europe and a unified Asia," called for solidarity of the Americas. The New Deal labor record, he told a Los Angeles gathering, has brought "new hope and new security" to workers. . . . At dedication ceremonies at the Washington National Airport, President Roosevelt, in a speech broadcast over the nation, declared: "We shall strive with all of our energies and skills" to remain at peace. . . . Opening the New York State Democratic Convention, James A. Farley, State Chairman, made an introductory speech in which he omitted all mention of Mr. Roosevelt's name. . . . In his Omaha address, Wendell Willkie asserted: "This is the last untouched land of freedom . . . if we continue to go down the road of enormous deficits and adopt the fantastic notion of the indispensable man, this great democracy of ours will pass." . . . In Wisconsin, the Republican candidate charged the present Administration had preserved the form but not the substance of democracy. . . . Characterizing the dictatorial mode as "Government above the people, without the people and despite the people," Mr. Willkie in New York declared the Republican party offered America a chance to give the United States back to the people. . . . Addressing crowds in Ohio, the Republican candidate pledged: "As the President of the United States, I would not seek power. I would . . . protect the people's power . . . return to them any temporary power they might grant me." Mr. Willkie received great ovations. He also met with continued attacks. At Toledo, a tomato was thrown at him. . . . At Grand Rapids, stones were hurled through the window of his train. Eggs, tossed at his automobile in Pontiac, broke on Mrs. Willkie's shoes and stockings. . . . Attackers raided Willkie clubrooms in New York, broke some windows, smeared mud on others. . . . Numerous missiles were showered on Willkie from hotel windows in Detroit. A heavy metal wastebasket thrown at Willkie by a Federal employe from an eighteenth-floor window struck a nineteen-year-old girl.

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**INTERNATIONAL.** Ramon Serrano Suñer, brother-in-law of General Francisco Franco, journeyed from Berlin to Rome, conferred with Premier Mussolini and Count Ciano. Reports indicated that Spain would not enter the war. . . . Argentina lifted

the embargo on imports from the United States, which had been effective since September 18. . . . Eight Nazi leaders charged with subversive activities were placed on trial in Uruguay. . . . On the invitation of Washington, military representatives of Latin-American republics departed for the United States to confer on hemisphere defense. . . . Left-wing politicians from Argentina, Bolivia, Ecuador, Mexico, Paraguay, Panama, Peru, Uruguay and Venezuela opened a conference in Santiago, Chile, under the auspices of the Chilean Socialist party. . . . Widespread unrest, featured by scattered uprisings, was reported in Mexico. Crowds in Mexico City, carrying Almazan green flags, were charged by police. Each poster, announcing that Camacho was proclaimed President-elect by Cardenas, had to be guarded by two policemen with rifles and fixed bayonets. . . . In London, former Prime Minister Neville Chamberlain, resigned his Cabinet post as Lord President of the Council, also his leadership of the Conservative party. . . . Addressing the Rota, Pope Pius once more urged world-wide prayers for peace. Of the sixty-five cases for matrimonial annulment presented to the Rota during 1939, only sixteen received a favorable verdict. . . . Fighting between French-Japanese forces in Indo-China ceased. Japanese troops occupied the centers conceded by the Vichy-Tokyo pact. . . . Purpose of the German-Italian-Japanese pact, European observers agreed, was to warn America on its aid to Britain, prevent American sharing of Far Eastern British bases.

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**WAR.** During the week ending September 22, Britain suffered its highest shipping-losses of the war, 131,857 tons, which topped the weekly average of the April, 1917, peak of the unrestricted submarine warfare. . . . The R.A.F. repeatedly pounded 500 miles of Nazi-controlled coast, hammering at the German invasion fleet, raining bombs on Lorient, port in Brittany, on Havre, Ostend, Calais, Boulogne, Dunkerque. The London flyers visited Germany, hurling steel-wrapped messages of death on Mannheim, Hamm, Dusseldorf, Berlin. Two of the British night raids on the German capital lasted five hours. . . . British-German long-range guns staged cross-Channel duels. . . . German sky-raiders swarmed over Southern and Middle England, Wales, continued their punishing bombardment of London. Londoners passed their thirtieth consecutive night underground, as super-bombs, some of them weighing two tons each, plumped on the city. As London's homeless increased, plans for evacuation of women and children were considered. 5,000 persons were killed, 8,000 wounded in London during September, compared with 1,075 killed, 1,261 wounded during August. . . . Southampton, vital naval base, sustained heavy dive-bomber attacks. . . . The British fleet shelled Italian shore positions in Egypt. The R.A.F. loosed smashing assaults on Libyan centers, on Jibuti, in French Somaliland. . . . Italian airmen raided Malta, Haifa. Hitler and Mussolini held a council of war at Brenner Pass.

## PRELUDE TO WAR

NEXT Wednesday happens to be the eighty-first anniversary of John Brown's raid at Harper's Ferry. But the pages of history will record another event for that day, for on October 16 the Government begins the first peace-time conscription of our young men in its history. We fervently pray that, unlike John Brown's raid, the day will not be a prelude to war.

But it will be that, unless the American people give their orders to their servants at Washington. The nation that prepares huge armaments is apt to yield to the temptation to use them, and the exception to this rule has not been recorded.

Powerful agencies are now working to force this country into the European war. What the people want, does not seem to count.

The law which authorizes peace-time conscription takes our young men from peaceful pursuits, and puts them in military camps, for the sole purpose of strengthening the national defense. Any other use of this peace-time conscription army is stark usurpation of an authority which the American people have never given. But in these days of shameless usurpation, the restrictions imposed upon governments by the people are broken directly, when possible, and indirectly, when the violation of the will of the people seems calculated to foment an effective rebellion.

The people, then, must let Congress know their will. They want no war.

In view of its record during the last two sessions, Congress, it must be confessed, is but a weak defense against involvements which may bring us into an offensive war. But it is the best we have, and it may become better if the people let its members know their will. Every member of Congress seeking re-election, and every new candidate, should be cross-examined by the voters, and rejected peremptorily, should he show any trace of the war-mongering spirit. The United States can help a war-crazed world back to sanity if it keeps out of war. But if it does not, then civilization may be dealt a mortal blow.

We speak of war with Japan in mind. It is idle to deny that powerful forces are at work to bring this country to war with Japan. What interests have we in the Far East that are worth the blood of our young men, and the almost certain destruction of order and constitutional government in this country?

A stumble-bum diplomacy has brought us to the verge of war. Only a determined people, instructing Congress at the coming elections that war must not be declared, can keep us from going over the verge to destruction.

As for the conscription next Wednesday, it may be assumed that the Government acts constitutionally in prescribing it. Young men, not debarred by conscientious scruples, will therefore obey the law. But the Government must be sternly ordered by the people not to make this peace-time conscription a prelude to war.

## EDITOR

### THE KLAN APPEAL

WHEN Americans are forbidden to express their opinion of any candidate for office, be he President or the humblest citizen, elections are futile. We are glad, therefore, that no restraint was placed upon the Governor of New York in his recent address at the State Convention. But we feel obliged to say that in asking for votes on the ground that Roosevelt's defeat would encourage and strengthen Hitler, the Governor descends to the level of the old Ku Klux Klan fanatics, and their plea that the election of an American would hearten Jews, Negroes, and Catholics.

### TO WHAT ARE WE

NOT the slightest doubt remains that this Congress will break all records in appropriations. Congress has not adjourned, but up to the present it has authorized the Government to spend about eighteen billion dollars in the next fiscal year. Revenue for the same period, as estimated some months ago by the President, will be less than a third of the appropriations voted. But Congress will certainly enact new tax-legislation, not with any idea of balancing the budget, but simply to keep the annual deficit within less terrifying bounds.

But in any case, the deficit will be terrifying. The same may be said of the new taxes. While rates have not yet been agreed upon, it is certain that the industrialists will be hard put to it to find a way of keeping their business out of the red. Expansion, of course, is not to be thought of, except with those who have obtained, or hope to obtain, Government war contracts. As the President has said on several occasions, this is not the expansion that makes for industrial prosperity. War profits are paid in fools' gold.

What the Government's domestic program is to include, besides higher taxes, remains to be seen. Washington is so completely occupied with wars and rumors of war that it apparently has little time to think about plans to reduce unemployment, and give millions of men who for years have sought work in vain, a chance to earn their bread by honest labor. The dole is a poor substitute for a job, but in spite of the sixty billion dollars spent by the Government in



## NO BUDGET?

WHAT the Federal Government will cost next year in sweat and blood, in fears and in loss of credit, only the Almighty knows. But in money, it will cost about \$362,880,000 per week, or \$36,000 per minute. This calculation, however, is based only upon expenditures authorized by the end of September. How many of these are fully justified, no one can say, but that all are necessary, or even useful, is highly improbable. The least that we who must pay the bill can demand is economical administration by every department. But without ceaseless pressure we shall not get even that.

## RE WE DRIFTING?

the last seven years, few jobs for the unemployed are to be found. It is obvious that the policy of spending ourselves into prosperity, can end in the prosperity which accrues when all of us support ourselves by taking in one another's washing.

One of the facts upon which the President insisted during the campaign of 1932 is that no nation can long spend more than it takes in, and avoid bankruptcy. It may be argued that in the development of a national reform, seven years is not a "long" time. Yet it would seem to be long enough to permit us to determine in what direction the reform is moving. Since we have doubled the national debt, and have but slightly decreased unemployment, if it has been lessened at all, we do not seem to be moving toward social and industrial security.

Three years ago, Winston Churchill observed that the President's war on private enterprise, or as the President would contend, on the evils of private enterprise, "is actually at the present moment leading the world back into the trough of depression." The battle between the Government and the country's wealth-producing agencies might, he thought, "tear the financial and economic strength of the American people to pieces." Is that battle to be continued?

A repetition of past errors does not pave the way to reform. Unless we can get a Government policy for social and industrial security, about all we have to expect in the future is a steady increase in expenses, taxes and unemployment.

## OUR TEACHING BROTHERS

LAST week, four Christian Brothers in New York commemorated their fiftieth year as members of the famous teaching Community, founded by Saint John Baptist de la Salle. The theme may seem to be purely local, but it is not. It is local, only if the liberation and the welfare of human souls anywhere is local. For half a century, these men have labored to help boys and young men to become good Catholics and good citizens. Whether the field of their labor was New York or San Francisco, Hong Kong or Calcutta, is immaterial. For as Saint Paul writes, we are members one of another, and whoever does good in even one little part of the world, helps all the world.

Yet while we hope that Hong Kong and Calcutta can secure their needed Brothers, we confess to another hope. It is that New York, San Francisco, and every city in this country will one day have a local army of consecrated men to help bring our part of the world nearer to the portals of the Kingdom of God. For in its efficiency in spurring the world to that advance, the Catholic school must be ranked next to those great means of grace, the preaching of the Gospel, prayer, and the Sacraments. When all things that God has given us unite in one great purpose, we may hope that our country will soon be illuminated by the glory that streams from the Kingdom.

True it is that the primary end of the Religious Community which undertakes to train our young people, is not to qualify its members as great educators. No man enters a Religious Order to make himself first of all a good teacher. His primary purpose must be to glorify God by aiming at self-sanctification, and the salvation of his neighbor's soul. He strives to attain this purpose in the manner prescribed by his Institute. The Institute will direct him in his personal sanctification, and will elect for him certain exterior means of helping his neighbor; an orphanage, in one case, a home for old people, or a hospital in another, or a school or college, or even all of these means at various times. But he will be instructed that all are but means to the primary end, and that unless his first and dominating purpose is to become a saint, he will not use them profitably.

Yet this insistence upon personal sanctification does not weaken the determination of the Religious to make himself an approved worker in the field assigned to him. It strengthens that determination by engendering the most powerful motive that can influence the human heart. He will work for success as a teacher, for example, not because success will favor promotion or lead to an increase in salary, but because he knows that his will to succeed is an exercise of love of God, and love of his brethren. In giving his pupils the best that he can give, and in trying to make his best better, he realizes that he is fulfilling the great law of love of God above all things.

God forbid that we direct one word against lay Catholic teachers in our Catholic schools, or against

Catholic teachers in educational institutions from which religion has been barred. In many instances, the spirit of the first class of these teachers is manifested by a zeal for Catholic education that is heroic. As for the second group, they can be as towers of light in an otherwise unrelieved pagan darkness. But since it is the ideal of the Church's legislation that everything in a Catholic school, be it a kindergarten or a university, should reflect the holiness of the Church, we can work more effectively to the practical realization of that ideal when our teachers are consecrated to a manner of life which the Church herself approves as a method of following the Evangelical Counsels. For the Catholic school must be Catholic, in the highest sense, in its teachers and administrators.

It is right and fitting to implore Almighty God to send His harvesters into the white fields of the foreign missions. No less right and fitting is it to pray that He may bless this country with thousands of vocations to the teaching Brotherhoods. In every sense, they too are missionaries. Today the United States is a country in which only a minority of the people are even baptized. It may soon become the most appallingly religionless country in the world. If we are to preserve our Catholic people free from the contagion that they breathe in this fetid atmosphere, and prepare missionaries to rescue our fellow-citizens from paganism, we must have more and better Catholic schools.

For this work, the teaching Brotherhoods, as their history has demonstrated, are admirably fitted. May God in His goodness guard and strengthen them to guide our young people in the bleak years that now seem upon us.

## PULL

ONCE upon a time, a President of the United States was invited to address a meeting of college students. As he approached Memorial Hall, he observed on the portal a sign reading "push." Sitting on the platform to listen to the dean's welcome, he thought that from the door he could draw his text.

"Young men," he said, "there is a right way and a wrong way of getting on in life. The right way, and the only right way, you can read on that door," and as he pointed, the students followed the executive gesture. Their scandalized eyes fell on a label that read "pull," for the President had not observed that on the inner side of the door the direction had been reversed.

Perhaps the parable is not unduly extended when applied to a recent appointment in our army. Our young men will be conscripted as private soldiers, but one of them, the son of a prominent family, is permitted to volunteer, and is immediately ranked as captain. Their pay will be \$30 per month, but his is \$200, plus allowances. His rapid rise in rank may or may not be due to the fact that he knocked at the door tagged "pull." But in any case, our policy of peace-time conscription is off to a nepotic, "Royal Family" start.

## WHAT BELONGS TO GOD

AT a trying time, our fathers wrote that all men "are endowed by their Creator with certain unalienable rights," and that "to secure these rights governments are formed among men." They did not think that there were in the world two sources from which men derive their rights, God and the state; but one source only, Almighty God, man's Creator.

In a century and a half, we have unfortunately departed from the wisdom of our fathers. We accept it as a fact in public life that the state alone is the source of all rights, and the final sanction of all authority. As a practical matter, we recognize that families, religious associations and individuals claim rights, but we do not concede that any of these rights may be exercised, independently of the state. In a clash, the state always arrogates supremacy. Some lingering attachment to American tradition and to fundamental principles of government tempers the harshness of our political philosophy, but does not, seemingly, check its growth.

This unhappy condition in modern life has many evil effects. One is the assumption that the legitimate rights of the state and the "unalienable" rights, championed by the Declaration, must always be in conflict. This assumption is inevitable, if we reject the Christian philosophy of the Declaration, and in its place adopt the theory of the complete supremacy of the state. We must, therefore, keep clearly in mind the truth that God alone is the source of every true right. When the state and individuals are content with their proper rights, neither infringing upon the other, conflict is impossible. When we permit the state to reject God by claiming all rights, sooner or later we shall be forced to submit to the tyranny of a godless totalitarianism.

Conflict over the exercise of rights is as old as usurping states, as old as evil men bent upon stirring up discord. In the Gospel for tomorrow (Saint Matthew, xxii, 15-21) we see such men at work. Taxes were a sore point with the Jewish people, especially since they contended that a non-Jewish state had no right to exact them. Wishing "to ensnare Jesus in his speech," the Pharisees, after a flattering but hypocritical approach, asked Him, "Is it lawful to give tribute to Caesar or not?" An affirmative answer, they thought, would turn the people against Him, and if His reply were in the negative, they would at once denounce Him to the Roman authorities. As a matter of fact, they did accuse Him before Pilate of going through the country, stirring up the people, and inciting them to refuse to pay taxes.

Our Lord's magnificent answer confounded them, and gave to all His followers a practical rule of conduct. The state has nothing to fear from the man who renders "to God the things that are God's." But it digs its own grave, when it encourages the citizen to believe that they are the truest patriots who give to the state what belongs to God alone.



# CORRESPONDENCE

## OUR TOWN

EDITOR: Evidently Walter C. Frame's town is not pestered as is ours by the presence of Jehovah's witnesses. If it were, he would surely change his opinion. (*Hunting for Hitlers*, AMERICA, September 21).

Undoubtedly he would then have had an opportunity to read their literature, dropped into his lap by a fellow traveler in a street car. Or if he walked through our main retail-shopping district, he could listen to one of the four witnesses occupying each of the four corners of each intersection, as they greet the pedestrians, released by the turn of the traffic lights with the statement: "Religion is a snare." As a matter of fact, they savor strongly of Communism, not of abused but righteous citizens.

Louisville, Ky.

ANASTASIA M. LAWLER

## DISPATCH

EDITOR: Thanks for publishing my article, *Church Without Fear* (AMERICA, August 31). As you saw from press dispatches in the *New York Sun*, this Catholic Church, Our Lady of Victories, has since been gutted by an incendiary bomb that struck the church bell and tolled it—then did its deadly work.

I can't write more as I am off to the front and am writing these lines amid a bombardment.

London, England.

GAULT MACGOWAN

## REBUQUE FROM DUBUQUE

EDITOR: No one with any prudence would dare to question the sophrosyne of Dubuque's average Catholic woman—no one but a New Yorker, that is, and New Yorkers are notoriously unenlightened about Dubuque, apparently abstracting all their notions from the *New Yorker* or from Alec Templeton Debussy's hypothetical junket to this bailiwick.

Haven't I indeed been introduced to New Yorkers who categorically refused to believe that anyone could be from Dubuque, inasmuch as Dubuque is wholly mythical? And hasn't my car, bearing unmistakable Iowa license plates, been surrounded by various specimens of Manhattan's population who wanted to know if this wasn't all a joke, or, if not, where was Iowa anyway?

The whole frontierland (from Buffalo west) simply accepts the fact that Dubuque is "the mother city of culture of the Northwest," the Florence, Athens, Rome and Heidelberg of America. The intellectual accomplishments indicated by Mrs. Eberhardt (AMERICA, September 14) are mere nothings—perfectly rudimentary. We've got culture what I mean.

The culture is so thick here that we just spray

it on. Why, I know of at least a half a dozen Dubuquers who, having already hurdled the *William Tell* overture and *Finlandia*, wouldn't let anything interfere with their reception of the Sunday Philharmonic. A good dozen can tell a Da Vinci from a C. Bosseron Chambers, and there's another generous fistful who are terribly excited about their discovery of this new chap called Saint Thomas Aquinas—and all this in addition to their mastery of the trifles Mrs. Eberhardt mentions.

Paragons? My goodness, we haven't got anything *but*!

Dubuque, Iowa

E. M. B.

## BIBLE

EDITOR: Please permit me a word of rebuttal to Reader, who doubts the accuracy of my comment on the use of the King James Bible in the Boston schools.

The Boston regulations forbid the use of any but "authorized" books. Regarding the Bible, the rules state simply that "the morning exercises shall begin with the reading by the teacher of a portion of Scripture, without note or comment." But they also state: "Books of reference and education material shall be approved by the board of superintendents before being placed in the schools."

Principals ordering Bibles for their teachers receive uniformly a King James version. I am informed that no definite authorization of any particular version has ever been made by the school committees; but the fact remains that we do get that version only. The implication is that we should use the book we get, and no other.

This legislation has obvious loopholes; and I have no doubt that some Boston teachers use Douai Bibles which they supply themselves, to which no one objects. I did not bring the matter up in any captious spirit; but merely as a statement of fact. However, I think that Reader is rather naive in the assumption that "an authorized version" means whatever version the teacher prefers.

In the Whall incident I merely recited a thoroughly documented historical fact. I see nothing unintelligent in that. I am at a loss to know why Reader objects to my "projecting" this incident of 1858 into the year 1940. There is surely no harm in knowing what has happened here.

Roslindale, Mass.

WILLIAM T. MILLER

(The views expressed under "Correspondence" are the views of the writers. Though the Editor publishes them, he may or may not agree with them. Just as the readers may or may not agree with the Editor. The Editor believes that letters should be limited to 300 words. He like short, pithy letters, and merely tolerates lengthy epistles.)

# LITERATURE AND ARTS

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## THE PLAY'S THE THING—BUT WHAT PLAY?

KATHERINE BREGY

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THERE is at least one sense in which the theatre, with all its moral and mundane shortcomings, is strangely like the Christian Church: century after century, through persecution or indifference from without or neglect of its own ideals from within, it seems on the eve of expiring. And its enemies, declaring it has outlived its usefulness anyway, prepare for its interment. Then, instead of dying, it rises into a period of renewed life and increasing influence.

Unless we let the war fever burn up all enthusiasm for creative art, we may well be on the verge now of one of these revivals in the American theatre. The competition of the screen and increasing costs of labor, real estate and travel conditions have pushed it to a sad pass, so that not a city in the country can show as many legitimate playhouses according to population as existed twenty-five years ago. And everybody knows that most of the smaller towns have had no opportunity to see professional plays, unless under amateur or Federal Theatre auspices.

Yet already, it seems, the ebbing tide has turned. On all sides the summer theatre—good, very good, indifferent, inefficient—has flowered into luxuriance. It was chosen as background for Sinclair Lewis' latest novel, and each year it attracts the services not only of many of our best actors but also of many of our most popular authors. And with the help of organized or subscription audiences even "the road" is waking up again to theatrical possibilities. People have to be more economical and so more exigent than they used to be. But after the recent successful transcontinental transits of Helen Hayes in *Victoria Regina*, of Maurice Evans, Ethel Barrymore and others, it would seem that whenever a first or even second-rate play well acted is sent on tour, it can be reasonably certain of support.

Meanwhile, interest in contemporary drama and knowledge of it have been kept alive mainly by what is known as the tributary or non-professional theatre—the theatre of colleges and civic or religious groups. The standard of these groups, both in quantity and quality of production, has risen enormously, and the tributary theatre under Catholic auspices has kept honorable pace with that under secular or non-Catholic sponsorship. When we hear

of some of our colleges for men giving admirable performances—sometimes assisted by a professional star—of such plays as *Murder in the Cathedral*, and *The White Plume*—while several women's colleges and even high schools undertake Maxwell Anderson's *Mary of Scotland*, we realize how far we have traveled from the academic endeavors of a few years back. When we recall the earnest work of Blackfriars' Guild and the Catholic Theatre Conference—both now affiliated with the Catholic University, which offers one of the few dramatic courses in the country leading to a college degree—we have every reason for pride.

But one of the penalties of doing good work is that we must press on to better. In work, as in love or spirituality, not to climb a little higher is to fall back, since evidently the one fatal thing is to be self-satisfied. And a searching, all-around look at our Catholic tributary theatre—for unlike the Catholics of France or the Jews of this country we have never boasted a professional theatre—reveals clearly two grounds of criticism and possible improvement.

The first, which we share with all amateur efforts, concerns the quality of the acting. Charles Coburn, who by his own stage productions, and by the thoroughly artistic Mohawk Drama Festival and School of Acting conducted each summer at Union College, Schenectady, has rendered such distinguished service to the American theatre, was recently discussing this whole subject with me. He pointed out that by a curious paradox many drama courses and drama groups laid more stress upon an ambitious choice of play, with elaborate experiments in lighting, costuming and stage-setting, than upon a professional standard in the *art of acting*. He insisted, for instance, that any educational institution giving a degree in dramatics should send out graduates as well prepared for a professional career as those receiving degrees in law or medicine or architecture. For it would seem obvious that while details of production are important and some knowledge of dramatic history is necessary as a background, while encouragement in playwriting for those creatively gifted is most desirable, the essential of acting is, after all, knowing how to act.

But when all is said, this is a technical problem



to be solved by capable instructors and students who love hard work. The fact remains that good acting is wasted on a poor play, while the interest of a fine play makes even mediocre acting tolerable. Not long ago that very capable director, Miss Margaret Webster, declared that from her own experience she believed it easier to find good actors than good plays in our contemporary theatre. And when one recalls how her own gifts and those of Judith Anderson were squandered on that unorthodox and unhistoric travesty of the Holy Family painted in *Family Portrait*—indeed, how inferior to their talents were the plays of practically all of our women and not a few of our men stars during the past season—we realize that the professional stage also is liable to forget “the play’s the thing.”

So it is well worth while to ask whether the dramas produced by our Catholic tributary theatre are quite good enough to justify themselves or it. To be sure, we rarely see any more the pseudo-Irish atrocities or the tiresomely pietistic and amateurish saints’ lives of an earlier era. On the contrary, our players are more liable to err on the side of something—almost anything—“up to the minute.” Crime plays are much in demand, or at least much performed; although it may be a little hard to understand why a story of theft or murder should be considered any more ethical than a story of adultery—none of them, of course, being necessarily immoral if treated prudently and from the viewpoint of Catholic philosophy. But in general it seems to me that cheap farce, crime investigations and the somewhat brittle sophistication of the Noel Coward school have questionable place in a theatre professing Catholic sponsorship.

For we are not only committed to high ideals, we have also a high and rich repertory to draw upon. The Catholic theatre is emphatically not committed solely to religious themes, any more than the Catholic novel or poem. But religious plays, if artistically written, are enormously arresting—the conflict so essential to drama being raised in them to an elemental duel between good and evil, natural and supernatural. That they appeal to the modern, groping public is evident not only from the success of T. S. Eliot’s *Murder in the Cathedral*—which moved from the tributary to the professional theatre—but also from the vogue of that far inferior *Family Portrait* which moved from the professional to the tributary stage.

So Catholic groups might well stress oftener than they do scenes from the delightfully naive medieval mysteries and miracle plays (specimens may be found in Manly’s *Pre-Shakespearean Drama*) or such moralities as *Everyman* or *The World and the Child*, as well as modern examples. Among the best of these latter are Henri Ghéon’s fascinating saint plays, produced originally by his Compagnons de Notre Dame: *The Comedian*, the *Marriage of St. Francis*, the *Marvelous History of St. Bernard* and *St. Germaine of the Wolf Country* being already published in English, with others probably to follow. Paul Claudel’s *Tidings Brought to Mary* remains one of the most sublime of modern miracle plays, and his *Columbus* offers chal-

lenging problems of production, although *The Satin Slipper* is probably too involved for the amateur or even the professional stage.

Others which may be mentioned are Yeats’ *Hour Glass* and Lady Gregory’s *Traveling Man*, Benson’s well known *Upper Room* and *Nativity Play*, Father Talbot’s *Shining in Darkness*, Lawrence Housman’s always beautiful *Bethlehem*, Josephine Preston Peabody’s poetic drama of Saint Francis, *The Wolf of Gubbio*, Padraic Colum’s brief *Miracle of the Corn*, Don Marquis’ reverent Passion play, *The Dark Hours*, Violet Clifford’s *Sanctity* (concerning Saint Elizabeth of Hungary), Oley’s *Noah*, Peman’s *Xaverian Saint in a Hurry*, and of course *Murder in the Cathedral*. In Emmet Lavery’s soon to be published *Theatre for Tomorrow* will also be found his own heroic story of Father Damian, a play about Blessed Edmund Campion by two of his students at Fordham University, and Father Urban Nagle’s *Savonarola*.

Among modern plays dealing not with saints but with men and women of the Church are Sierra’s *Cradle Song*, *Kingdom of God* and *The Two Pastors*, Philip Barry’s *Joyous Season*, Eugene O’Neill’s *Days Without End* (a tragically impressive play, although it may need some editing), Paul Vincent Carroll’s *Shadow and Substance* (but not his *White Steed*), Brian Doherty’s *Father Malachy’s Miracle*, and the *Caponsacchi* play adapted for Mr. Hampden from Browning’s *Ring and the Book*, also Emmet Lavery’s *First Legion*, *Monsignor’s Hour*, *Second Spring* and *Brother Petroc’s Return*.

Of a more or less Catholic caliber are Anderson’s *Mary of Scotland* and Masfield’s poetic version of Mary Stuart’s final days called *End and Beginning*, Mackaye’s *Jeanne d’Arc*, and (again with slight editing) Barry’s realistic fantasy of free will, *Here Come the Clowns*. And for their general worth and idealism one should certainly list most of Sir James Barrie’s dramas, Saroyan’s *My Heart’s in the Highlands*, O’Neill’s *Ah Wilderness*, Carella’s *Death Takes a Holiday*, and one of the most important and idyllic of all recent plays, Thornton Wilder’s *Our Town*. This, and some of the other plays need adaptation for Catholic use.

Revivals of Shakespeare have a perennial popularity and distinction; while other recently successful revivals include Rostand’s *Cyrano* and *L’Aiglon*, Noyes’ *Sherwood*, duMaurier’s *Peter Ibbetson*, Sutton Vane’s *Outward Bound* and even Bulwer’s rather bombastic *Richelieu*. And if the lighter note is desired, there is such wealth to choose from as George Kelly’s *Show Off*, Barry’s *Holiday*, Lennox Robinson’s *White Headed Boy* and *Far Off Hills*, and many another short or long comedy from the Abbey Theatre repertoire.

Just here the present writer had best run to shelter from bombs of criticism, by confessing this list of plays purely suggestive and incomplete. Its excuse for being is to offer a norm below which plays for Catholic players need not fall. For after all, there is small use building up a Catholic tributary theatre unless it can educate as well as amuse, and unless its ideals are distinctly more spacious than the run-of-the-mill on Broadway.

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## NOT EVEN DEATH

Though you are proud, you do not guess  
How nobly justified  
I make your most absurd excess,  
How innocent your pride.

Rose-ivory women, mirrored, see—  
Dismayed in speechless rage—  
The shadowy indignity,  
The faint assault of age.

Only they smile immortal when  
By some fond poet sung:  
Deirdre, Isolde, Guinevere—  
Forever fair and young!

While this is read, you shall renew  
Your fire and light and breath;  
And I, who lived my life in you,  
Shall live through you in death.

The grave can never part us now:  
Outwitted is that curse!  
Your jewelled head, my laurelled brow,  
Married again in verse.

THEODORE MAYNARD

## IN THE STORM

High seas and the dusky petrel flying  
For months on wing;  
Strong gales and the crested billows breaking  
With the crash they bring.

Thunder, lightning, and raging tempest  
Give verve and zest  
To the pulse which beats to adventure only  
Within its breast.

Bird of the Storm King, Bird of the Mariner,  
Safe on the sea,  
Like to your footprints upon the water  
May my passing be.

Lord of the Storm King, Lord of the Mariner,  
In the midst of death  
Bear me over the waves as Peter  
On Gennesareth.

SISTER M. ANGELINE

## AGAINST THE WIND

Along the road worn thin by summer's shuttle  
the trees stand naked; angry winds have claimed  
their anemophilous banners and a world,  
once proud, is bare and needy and ashamed.

Upon the porch, behind the withered vine,  
a woman not yet old, no longer young,  
sits knitting, casting stitches two by two,  
and humming songs a younger heart has sung.  
And like the hothouse buds that see the frost  
through walls of glass yet never feel its sting,  
we cut across the cortege hand in hand,  
for in this Autumn we have found our Spring.

JOSIAH TITZELL

## THE ROAD

That this, my land, might hold me to her bosom  
Secretly, sweetly, as a lover should,  
(And I a dusty Lancelot come wooing  
Her loveliness with patient hardihood)—  
Therein is told my dream when apple-orchards  
Smile gayly in their Spring communion-dress.  
Then I would walk between tall pines, surprising  
My earth, my lady, in the wilderness.

Not in indifferent motors flying, spying  
Her bathing in a swiftly-vanished pool  
Not torn by hounds of harried time pursuing,  
Not blind to all but road's end, Ultima Thule;  
Only the brave deserve the fair, and only  
Through thriftlessness of heart is heart made whole:  
So I would spend slow unrecorded footsteps  
To find my land's immeasurable soul.

From ghostly hulls and grieving gulls and Gloucester,  
Past sugar maple, shady elm, and beech,  
Past calico-clad choirs of mountain laurel  
As prim and decent as a mountain church—  
Within my eye Ohio waters tumbling  
Long after crickets in cropped pasture-grass  
Had scraped "Lights Out" on squeaky country fiddles,  
Long after waving wheat had watched me pass.

Dogs barking up the lane near drowsy homesteads,  
Men pitching hay, men making love to earth,  
Men working underneath a peaceful heaven,  
And all of day an ardent going-forth!  
Old wagons creaking down the road to slumber  
As twilight finds its wigwam in the west,  
And I, who sought my land the long day, sleeping  
At last with her I love against my breast.

JOHN MAHER MURPHY

## AFTER

Brocaded slippers  
With jewelled bows  
And saucy sandals  
With open toes—

Cerise and crimson  
And gold and blue  
And never a thing  
That looks like a shoe—

They stand in a row  
On the closet floor,  
Much straighter than ever  
They stood before,

And wonder what happened  
To twinkling feet  
That used to skip them  
Down the street.

How they would stare,  
If they could see  
Those feet now shod  
Decorously,

Utterly heedless  
Of fads and vogues,  
Leaping to heaven  
In stout black brogues.

SISTER M. PHILIP



# BOOKS

## CANDLE-LIGHT AND SOULS STEADY IN A WHIRLWIND

THE FAMILY. By Nina Fedorova. Little, Brown and Co. \$2.50

LITERARY prizes may be worthwhile, after all, if they help to encourage the writing of such books as this, the Atlantic Prize Novel for 1940. It is, however, scarcely a novel; there is no plot, but simply the unfolding of the life of a Russian family living in exile in China. And a warm-hearted, poor, happy family it is, one in which old age is revered and youth treated with understanding. There is Granny, brought up an aristocrat in Old Russia, who now manages the poor boarding house in Tientsin. A whole little world of characters passes under her wise old eyes and feels the quiet support of her deep religious spirit, and when she dies, Mother takes her place with the same unobtrusive selflessness. Peter, the silent, tortured son, who writhes under his exile, under the insults of the Japanese, under the condensation of the Europeans, finds his peace by joining a band of beggars as a means of getting back into Russia. There is Lida, the young daughter, whose lips and soul both sing, and finally, Little Dima, whose wiles to win the affection of the blasé Dog are charmingly funny.

This is the Family, and into their house come the boarders, bringing their little tragedies or comedies with them, and the Family laughs with them or helps them bear their troubles. Five Japanese gentlemen come for some deep purpose, and though they have not a single statement recorded, their presence is disquietingly real; Mrs. Parrish, the bibulous Englishwoman, comes to find a place to indulge her weakness, and just by listening to Granny's continued story of her life, wins back her self-control; Harry, the American soldier, and his lover come, and find no reproach, save what is heaped upon the poor girl by the imprudent zeal of Miss Pink, a professional reformer. Others, too, there are, and each of them is a character to love.

It is a tale of poverty, and of deep peace in the midst of it, of privation, of unending sacrifices, but above all, of the happy charity of Christ-like souls. The war rumbles in the background, but the candles before the Madonna ikon burn steadily, and trust is like a deep unruffled pool in the heart. The tragedies of the little group are told quietly, with sympathy—there are no histrionics. Indeed the whole book is one of quiet wisdom, and the style is of a kind—simple, unadorned, but effective.

This Atlantic Monthly Press publication is a noble book, and the reviewer's sincere hope is that it prove a best-seller, though he fears that it is not sensational enough for that rather dubious honor. H. C. GARDINER

## PAVLOV'S PUP AND PROPAGANDA

THE RAPE OF THE MASSES. By Serge Chakotin. Alliance Book Corp. \$3

MOST of us recall Pavlov's experiment in which he established his famous theory of conditioned reflexes. When Pavlov gave food to a dog, its saliva ran automatically. He then synchronized the ringing of a little bell with the feeding. Eventually the mere sound of the bell, without the arrival of food, started salivation. In this study of the psychology of totalitarian propaganda,

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with attention particularly centered on Germany, the author does not claim that Hitler ever heard of the Russian scientist; but he asserts that Hitler, unconsciously and by intuition, has applied to the management of crowds "the laws defined by Pavlov." Thus Hitler adopted an old Hindu sign—the swastika. He employed it on every occasion. It became his symbol and the symbol of his revolutionary movement. Eventually the mere sight of a swastika, without Hitler, stimulated and aroused emotions of admiration or fear. In either event, the masses did as they were told. Hitler and Goebbels, master psychologists and showmen, today employ scientific methods for the formation of conditioned reflexes which induce conformity in millions of people. The secret of their success, according to the author, is psychical violence—the incessant exercise of a monopoly of propaganda in all its forms that is calculated to break down resistance and thereby bring into being a nation of human robots.

The purpose of the book, Chakotin tells us, "is to relate political action to the modern data of the exact sciences, to see whether, perhaps, political action is not primarily, like all human action, a form of biological behavior." While the book contains many excellent descriptive passages on Nazi and anti-Nazi techniques of propaganda, it is impossible to subscribe to the author's basic philosophy. For he is a behaviorist. He assumes that what is true of Pavlov's dog, in the matter of conditioned reflexes, is likewise true of human beings. In other words, he does not understand the nature of man, as distinguished from that of an animal. He jeers at what he regards as the ineffectiveness of a procession of saint's images against an epidemic. Science is the only god to be worshipped. Unfortunately, Chakotin's exaggerated biology is of the 1915 vintage and has been quite generally discarded by American social scientists.

JOHN J. O'CONNOR

## GREEN CHIP ON THE SHOULDER

AN IRISH JOURNEY. By Sean O'Faolain. Longmans, Green and Co. \$3.50

THIS book of travel and observation in Ireland is a very interesting book; whether or not it represents the actual state of modern Ireland is a question that its readers must answer according to their own prejudices. I suspect that Mr. O'Faolain's view of Ireland is romantic rather than objective. He has exerted all his great skill of evocative language to create a country of the mind whose existence might be denied by cold statistics and the colder eye of the camera.

The foregoing reservation is a necessary one lest anyone mistake the author's purpose. If we turn to this book to enjoy the observations of a man in love with his country, so much so that he must strike out in a rage against anything or any persons who tend in his estimation to lower her in the eyes of the world, we shall not be disappointed. Mr. O'Faolain is a great praiser of men and things he likes and an equally great censurer of everything and everyone under his ban. His words of praise for Daniel Corkery are worthy of that most unappreciated of Irish writers. His dire comments on the Irish book-censorship are understandable from a man who has suffered from it, unjustly as he thinks. He writes very well. His descriptive work is poetic in the best sense of that horribly abused word; he conveys the atmosphere of countryside and city, the sense of history and the past, the sharp tang of conversation and wit, the numberless paradoxes that are Ireland.

On page 100, the author says that he knows there are contradictions in his book. He must also know that there are many mistakes, and that it bears the signs of hurried and unrevised writing. For example, it was the Lynds and not the "Boyds" who wrote "Middletown";



the name of the great Georgian architects was the Adam Brothers and not "Adams." There is also a fair amount of that peculiar egoism which we have come to expect in Irish intellectuals, a preoccupation with the importance of their own function and a tacit assumption that art did not exist until they discovered it.

The excellence of Mr. O'Faolain's descriptive writing is matched by the illustrative drawings in color and colortype. These are the work of Mr. Paul Henry and well deserve mention.

J. G. E. HOPKINS

## FURTHER REVIEWS

**ROMANTIC REBEL. THE LIFE AND TIMES OF GEORGE SAND.** By Felizia Seyd. The Viking Press. \$3  
MRS. SEYD'S book is a glaring example of how the current "battle for democracy" line will make easy the writing as well as the sale of a biography or novel. She has written this book partly because of the fascination which George Sand exerts upon everyone "who comes under her spell" and partly because she believes "it will help to vindicate French Republican tradition and with it the democratic tradition of Europe."

A refugee from the Nazis, Mrs. Seyd had her thesis. All she had to do for a book was find a heroine to fit the thesis, preferably one whose life exemplified certain of the moral vagaries that make for spicy reading and profitable sales. She found her in the woman named Aurore, which name went down into limbo when it was changed for the sterner pseudonym of George Sand. But, as the biographer remarks, nobody reads George Sand any more. If there had to be a biography of George Sand, this is a good biography. But her radicalism, the Masonic tinge of this Christ-hating "angel with the face of a grieving woman," her preachment and practice of free love, these are topical, these make the book easy to write.

The book is useful as a demonstration of the rottenness of that egalitarian "democracy" which was spawned by French Republicanism and which this year resulted in the ruin of France. If this be the "democratic tradition of Europe," then Europe is wrecked with France; but we know that it is not, for the followers of Rousseau, the Masonic "democrats," fled when disaster impended, and the Christians, Pétain, Weygand, remained with the people to work for the rehabilitation of the Church's eldest daughter in her hour of dismay. Aurore Dudevant is here unwittingly presented as one of the workers for democracy who have given the democratic tradition a bad name.

ALFRED BARRETT

**FOUNDATION STONE.** By Lella Warren. Alfred A. Knopf. \$3

IN a long novel (too long) of some seven hundred and fifty pages the authoress recounts the saga of the settling of the cotton farms of Alabama, and carries the story of the Whetstones from the 1820's to the end of the Civil War. The research work which has been used as the background of the story accounts at times for the sketchy and too episodic nature of the narrative. The interest in the principal characters is generally well sustained, and this is due to incident rather than a more than normal attractiveness of style. The authoress felt it necessary to portray some of her personages in their crudenesses and grossness realistically and this accounts for some objectionable pages in the story; what has been drawn with bold lines could have been told as well by suggestion. Worse than this the secondary heroine, Lucinda, a wild enough thing indeed, is not squeamish about adultery, and even falls into incest. It is not a novel to buy.

J. CRAGMYR

**THE DELAMER CURSE.** By Anne Green. Harper and Bros. \$2.50

THE heroine, Isabelle Hart (her mother was a Delamer) tells the story in the first person. In the opening chapter, Isabelle, at the age of forty, is in America on a short visit from her real home in Paris. She and her

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husband Stephen, loving and beloved by her, are stay-  
ing at the ancient Delamer estate which is situated five  
hours from Washington. One day Stephen drives to  
town and Isabelle starts to write her story from the  
time she was a girl of twenty-two in Paris. There was  
a curse on the Delamer family—that much I am sure  
of. "Nine generations of Delamers have been cut off  
prematurely, always between twenty-five and thirty, each  
generation has two children to continue the line until  
it comes down to me who am alone." Isabelle found out  
the origin of the curse and, by atonement, destroyed it.

Now, I read the book through; then I re-read the first  
third of it and then studied the last two chapters; and  
as yet, my knowledge of the curse, its origin and its  
cure is quite vague. Isabelle is very introspective; she  
creates, all too successfully, an aura of mysticism which  
becomes truly mysterious, so that one is inclined to  
think that, psychologically she is slightly but nicely  
abnormal—like the filmy Mr. Deeds when he came to  
town, she is a bit "pixilated."

The book is far above average in style, tone and char-  
acterization, but I still do not know just what the main  
plot is all about. In the last paragraph, Isabelle tells  
us that Stephen is to read her story during the ocean  
voyage back to France. If he can make it out, then he  
is a better man than I am.

ARTHUR J. SHEEHAN

THE HOUSE OF LEE. By Gertrude Atherton. D. Ap-  
pleton-Century Co. \$2.50

ANOTHER fine novel is here added to the long list of  
fiction which is already to Miss Atherton's credit. The  
House of Lee consists of Lucy, her mother and grand-  
mother. Before the turn of the century the House of  
Lee has been among the leaders of the élite of San  
Francisco society, and the queenly graciousness of  
Mrs. Edington, the grandmother, is as resplendent in  
her problems of the present as it was in her prosperity  
of the past. For the House of Lee, after queening it in  
the new-born social Four Hundred of the far West for  
three generations is now called upon to face post-de-  
pression adjustment; work or piteous destitution or  
more piteous pride are the choices of the Lees.

The problem, then, which faces the Lees, is to wear  
a brave face before their difficulties and the world, and  
they are too genuine as ladies to wear a face which is  
only hypocritically brave. The novel recounts the dif-  
ficulties of their lot, their inner resolve to be courageous,  
and the outward temptations to be weary and effortless;  
the incidents are cleanly and interestingly told. Chang,  
the ancient loyal henchman of the Lee family, lives the  
family difficulties as intensely as do the principals. There  
are many thousands who need the courage of the Lees  
and the reading of the novel will profit them as well  
as hold their interest.

W. J. MCGARRY

STREET OF THE HALF-MOON. By Mabel Farnum. The  
Bruce Publishing Co. \$2.75

HERE in all the splendor of the tropics, Saint Peter  
Claver walks once again. Often enough it is to hurry  
down the dusty Street of the Half-Moon to the harbor  
and its slave ships loaded with human misery. Ten  
thousand Africans are yearly landed at Cartagena's  
harbor, and the "Slave of the Slaves" is first to plunge  
into the reeking holes to lave ulcerated bodies and en-  
courage fearful, despairing souls. Repulsive lepers have  
a real, strong attraction for him; Spanish noblemen beg  
him to be their confessor, though they know it would  
mean that they would receive attention only after he  
has cared for his beloved Negroes. Such is the dramatic  
story Mabel Farnum so colorfully relates. It is a tale  
more fascinating than fiction.

The author has unearthed so many authentic journals,  
maps and charts that she dares the statement: "I am  
sure there is not one guess in that book." Quaint Car-  
tagena of three hundred years ago rises in its original  
setting, and the tale of the Saint is a living, pulsing  
account of his work in its historical surroundings.

HENRY HARGREAVES



# MUSIC

WHEN Meade Lux Lewis, the jazz pianist, introduced his *Yancey Special* (Decca Record) in 1936, the name suggested a train piece like the same player's famous *Honky Tonk Train* (Bluebird Record). Practically no one had heard of Jimmy Yancey, the man who inspired the title. Recently Victor Records paid Yancey a substantial tribute, an album of Boogie Woogie piano solos in which he figures as composer and executant.

Yancey, still in his prime, originated "Boogie Woogie," a unique facet of musical Americana, over two decades ago. In spite of its curiously irrelevant name it holds almost as unique a position in American Negro music as the Spiritual. And just as there are comparatively few convincing Spiritual singers not colored, so the Negro must be looked to for authentic Boogie Woogie.

The common tendency to label any merely popular or jazzy music Boogie Woogie has led many to misunderstanding and confusion. In its genuine form, it is music solely for the piano, so much so that its character is changed by transference to another instrument.

Like many great jazz musicians Yancey is entirely self-taught. At fifteen he first began to pick out melodies by ear and adapt them to his own harmonies. Technically, his approach to the piano was similar to that of Alexander Scriabine, though less conscious. Discovering the instrument's specific qualities, he tried to emphasize them and nothing more. Consequently his music is never molded in orchestral terms as is frequently found, for example, in the piano music of Beethoven and Schumann.

The piano is a percussion instrument and capable of producing more than one rhythm at a time. As such it is more advanced than the drum. Unlike string and wind instruments, it is not by nature suited for legato melodies or sustained sonorities. When these are employed they are, after all, only illusionary productions of the "sostenuto" pedal. Considered as one-instrument music, Yancey's compositions often show an understanding of the keyboard equal to that of Chopin and Debussy.

It is interesting to note that Jimmy Yancey, for the last twelve years ground-keeper at the Chicago White Sox Ball Park, has no piano of his own but practises once a week at his sister's house. Like most American Negroes he was raised against the inevitable background of Rags and Blue. Other than this, he can remember no formative influence. On the surface Boogie Woogie has the Blues form with similar melodic and harmonic phrasing. But a deeper, closer resemblance can be found in African Dance Music. The rapid, rhythmic foundation of the left hand, a sort of ground bass of a rolling or jerky nature, has the driving force and hypnotic effect of complex rhythms produced on a group of drums each at a definite pitch.

There are no melodies strictly so called, but the short-phrased variations of the right hand antithetically compounded with the rhythm of the bass are the basis for the music's fascination. All these elements are clearly presented in the Yancey album. Yet with each selection confined to one ten-inch side, the view is not as comprehensive as that in the Blue Note Records made by his outstanding pupils Meade Lux Lewis and Albert Ammons. Some of the pianists' improvisations cover four twelve-inch sides. But since the length of any set of variations is arbitrary with the individual player, it is a richer experience to hear these and other men in person improvise on one piece for twenty or thirty minutes. New York has had the opportunity even in Carnegie Hall.

Boogie Woogie has the same magnificent, red-blooded vitality that all good jazz possesses, an almost irresistible dancing inducement, but for the mere listener it probably offers greater interest than any other form of jazz.

JOHN P. COVENEY

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# THEATRE

**JOHNNY BELINDA:** The two things that may save *Johnny Belinda*, the melodrama Elmer Harris has written in the good old-fashioned way and that Harry Wagstaff Gribble is presenting at the Belasco Theatre, are the acting of Helen Craig as the deaf and dumb heroine, and her use of the sign language.

Both these elements might reasonably have been expected to destroy the slender chances of a play not of much value in itself. Audiences do not know the sign language, and Miss Craig, admirable actress though she is, had heretofore done nothing brilliant enough to forecast her perfect work in *Johnny Belinda*. Let it be said at once that no playgoer interested in unusually good acting can afford to miss her interpretation of the appealing heroine. It is among the best work we have seen on the stage for many seasons. The memory of it will live long after the second-rate plot of the play has been forgiven.

That the melodrama is second-rate can be proved by the briefest outline of its plot. The deaf-and-dumb heroine lives off the Nova Scotia coast, where she is briskly seduced by the villain of the piece. A child is born of the seduction. The girl's sole protector, her father, dies and the villain tries to take her child. She thereupon shoots and kills him. She would be executed for the crime, save for the young family doctor. He takes charge of her on parole, instructs her in the sign language, and teaches her to love him, which she does with gratifying promptness.

But out of this antique plot, whose sole novelty is the girl's affliction, Miss Craig manages to give her audiences an evening of very real interest. Incidentally, she carries nine-tenths of the work of the play. She is deeply sincere and moving. Her acting is not confined to her big scenes alone, but is genuinely appealing every moment she is on the stage. To an extraordinary degree she is inside the skin of her rôle. It is almost impossible to think of her, even after her perfect performance is over, as anything but infinitely appealing.

At first thought it would seem impossible to handle understandingly a rôle whose lines from start to finish must be interpreted by another. Edward Fox, the director, must have torn out his hair over it—until he realized what an artiste he had to play that leading part. Then, obviously, director and chief player worked together with such ability and inspiration that even the melodrama caught their flame and took on life.

It must be admitted that while most members of the cast are good, some of the moments they pass on the stage are rather dreadful. The villain is the good old melodrama type of a quarter of a century ago. Some of his scenes have a tendency to make a number of spectators snicker reminiscently. Among the other characters the best work is done by Louis Hectis, as the father, who stands by his daughter till he is struck dead by lightning. After this she is at the mercy of the villain, in the good old melodramatic style, in which "the villain still pursues her."

How Miss Craig succeeds in carrying her own sincerity and honesty of art into these scenes, how she even lends beauty and dignity to many of them, is hard to understand. One does not try to understand. One gives oneself unresistingly to her art, and is swept along on its high current.

Horace McNally has the part of the doctor, who loves and saves the heroine. Mr. McNally does what he can with the part. My point is that *Johnny Belinda* offers us the rare spectacle of a cheap, clap-trap play, raised to interest and dignity by work in the leading rôle which no lover of good acting should miss.

ELIZABETH JORDAN



# FILMS

**SPRING PARADE.** Singing the *Blue Danube Waltz* is very much like dying, as far as sopranos are concerned; they all get around to it sooner or later. This is Deanna Durbin's turn, and her costumed pilgrimage to Franz Josef's legendary Vienna is a refreshing and thoroughly delightful film which may be forgiven its airiness and sentimental inevitabilities. There will probably be two schools of thought on the meagerness of the musical score, one lamenting the usual aria or two which this picture lacks, another congratulating Henry Koster for keeping the star's voice incidental to the plot. Nevertheless there is balance of a sort in the waltzing plot. A young peasant girl who goes to market with a goat finds herself transported on a hay wagon to Vienna where she follows her fortune and is responsible in the roundabout way of librettos for the appointment of a court baker and the discovery of a new composer. Only the Emperor's intervention, however, can fulfil her own destiny. There are moments of obvious humor and more of obvious sentimentality, but the picture has an ingratiating charm which will probably prove universal. Miss Durbin is excellent as usual, with Robert Cummings as an unpredictable beau and S. Z. Sakall a vastly amusing baker. The film is *eminently satisfactory* entertainment. (Universal)

**CITY FOR CONQUEST.** This is not the drama of New York City, as one might expect from the title, but a melodrama of a slum section, artificially hard in many of its passages and artificially emotional in as many others. Anatole Litvak has worked upon enough stock responses to insure moments of interest, excitement, even pathos, but only for susceptible audiences. Some assorted lives collected from the teeming history of a large city are woven into a story linking a young man and a girl who pledge mutual devotion but who are separated by ambition. When she becomes a well known dancer, he attempts to win her back by rising in the prize ring, only to be blinded in an unfair fight. Nevertheless, the brother whose musical education he has paid for reaches Carnegie Hall, and, in the reflected satisfaction of that success, the blind newsdealer and the now waning dancer are reunited. James Cagney and Ann Sheridan have a brittle reality about them before the melodramatic complications mount too high, and Elia Kazan, Arthur Kennedy and Frank McHugh are well-executed types. A straining after effect keeps an adult film on *not quite* an adult level. (Warner)

**STRIKE UP THE BAND.** A George Gershwin musical of some years back has been cut down to fit the talents of Mickey Rooney and Judy Garland. There are enough separate items of entertainment in it to make a plot unnecessary, which is about the sort of plot it has been given. Briefly it relates the rise of a youthful band leader whose mother wanted him to be a doctor but whose girl friend assists him to win first prize in a musical competition. Directed by Busby Berkeley in episodic style, the film passes from specialty to specialty with nothing much in between. June Preisser and Paul Whiteman are occasionally involved in an *amusing* production. (MGM)

**THE VILLAIN STILL PURSUED HER.** The screen steps forward in emulation of Christopher Morley's memorable Hoboken experiment with a tongue-in-cheek resurrection of a typical Victorian melodrama. In the nature of an obvious joke, the film will amuse in proportion to the audience's willingness to participate by applauding the hero and hissing the villain. Edward Cline, abetted by such oldsters as Hugh Herbert, Alan Mowbray, Buster Keaton and Billy Gilbert, has directed this at *adult audiences* who find family albums a source of hilarious amusement. (RKO) THOMAS J. FITZMORRIS

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# EVENTS

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WESTWARD, said Bishop Berkeley, the course of empire takes its way. . . .

The sudden uprooting of many long-entrenched regimes, the precipitate flight of Kings and Parliaments, the wholesale transfers of sovereignty—all these phenomena of the junior World War have received wide publicity. . . . One phenomenon, however, caused by the younger War has, strangely enough, received almost no notice at all. A far-flung empire is moving westward, taking the exact course Bishop Berkeley long ago indicated empires would take. . . . The centuries-old capital of this empire is being torn up by its roots and dragged toward the setting sun. And few people are aware of the historic change. . . . It is the Empire of Fashion. . . . For 400 years Paris reigned as the undisputed style arbiter for the human race. . . . When the isle of Manhattan was a wilderness sparsely populated by slightly draped Indians, notorious for their gargoyle-like views on dress and millinery, Paris was turning out the latest, chicest modes. . . . Today this same isle of Manhattan is wresting supremacy in styles from Paris, and moving the capital of the Empire of Fashion from the banks of the Seine to the banks of the Hudson. . . . The long reign of Paris exemplified the problem of divided allegiance. Populations of non-French countries, while loyal to their own Governments in all else, obeyed Paris alone in the matter of hats and dresses. . . . Husbands of every race and clime discovered (some early, some late) that though they might rule their wives and daughters in many ways, they could not buck Paris when it came to styles. . . . The sway of Paris was world-embracing. In some regions, such as the South Sea Islands or the middle of Africa and China, some few ladies may have clung to tribal styles and defied Paris commands. But even in these sections, as spreading civilization gradually crept in, the power of Paris was beginning to be felt. . . . Over what are referred to as the civilized peoples, the control of Paris was absolute. . . . A small group located on the banks of the Seine possessed the awful power of altering at will the appearance of the world's population. . . . A ukase would issue from the Paris shops, and lo, the women of the earth's continents and islands would toss away the outmoded styles and rush to purchase the latest. . . . The streets of New York, Montreal, Buenos Aires, Valparaiso, London, Berlin, Shanghai, Melbourne, Cape Town would abruptly commence to look radically, and at times picturesquely, different from the way they had looked a few days before. . . . Bachelors, unfamiliar with the latest Paris ultimatum, would blink and cry: "What are those things the women are wearing on their heads?" . . . Millions of women who felt themselves competent to exercise private judgment in the matter of religion, felt themselves incompetent to exercise private judgment in the matter of dresses and hats, even though they knew quite a bit about dresses and hats and nothing at all about religion. . . . The obedience rendered to Paris was complete, unquestioning. . . . All over the world, throngs of ladies who boasted they would never "pay blind obedience to a foreigner in Rome," yielded blind obedience to foreigners in Paris. . . . Many, who mockingly accused Catholics of thinking what Rome commanded, wore what Paris commanded, and thought stylistically what Paris ordered them to think. . . . They were told to think that "trick" hats were beautiful, and "trick" hats became beautiful. . . . Westward the course of fashion empire takes its way. . . . And untold millions who scoff at the idea of *ex cathedra* definitions in the field of Faith and morals and at dogmatic religion, will accept from the new capital *ex cathedra* definitions in fashions and will be very dogmatic about styles.

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